ABU BAKR AL-SEDDEQ

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أبو بكر الصديق

By: Mohammad Redha

Former Librarian of Fouad the 1st University

Interpreted by

Mohammad Agha

Dar Al-Kotob Al-Ilmiyah

Beirut - Lebanon

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In the Name of Allah, Most Gracious Most Merciful

Introduction of interpreter

Praise be to Allah, to whom belong all glory and might, I have achieved this good work: the interpretation of the Biography of the first orthodox caliph: Abu Bakr Al Seddeq, for whom may Allah's good pleasure is prayed.

This is not a job of a moment or short period of time.

This is a distinguished work to stay for long in the memory of readers in English, or in the memory of those people who want to know about Islam through its early pioneers, who sacrificed every thing, moral and material, for the sake of highlighting the banners and teachings of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. It is a good account of thought and practices by one of the greatest Moslems who accopanied the Prophet, Mohammed, in the most serious and critical periods and who fought polytheism and disbelief in Allah, the only one God, and in the heavenly message of Islam.

This is the first book a mong four to be published in english. The second will be on the Caliph: Omar Ibn al-Khattab: the third will be one Othman Ibn Affan and the fourth will be on Ali Ibn Abi Taleb.

These series of great books are only worked out to show the true heritage of Islam. Their writer is Mohammad Redha, the former librarian of the Cairo University's library, and the writer of other books: such as: Mohammed, the Messenger of Allah, Al-Hasan and Al-Hussein.

Those are people who knew the Prophet of Allah, to whom may Allah's Blessings and peace be granted. They believed in Islam from the very moment of its dawn and fought by sweat and blood to hoist the name of Allah, Be he exalted, high everywhere on this globe. Their morals and

manners are a torch lightening the generations reality and future. And Abu Bakr Al-Seddeq remains the fuel of that torch which supplies us with faith and practice for Islam and Moslems.

His life was a true example to be followed. And his practices were a true road to walk on it guided by the light of right and faith in Allah, Be He exalted, and in His Messenger, to whom may Allah's Blessings and peace be granted.

The battles that Abu Bakr fought against the polythiests and unbelievers were the fierciest and the most dangerous. Those battles, particularey the Wars of Apostasy, built a very strong and firm foundation for the spread of Islam. Had a postates defeated Moslems, Islam would have died before it had become «a baby»... But the victories brought about by Abu Baker-led battles, as he was the caliph of the Messenger of Allah gave Islam all momentum to go further to the neighbouring countries.

The pledge of allegiance given to him by most Moslems also provided him with all might and right to centinue the sublime message of Islam.

I beseech Allah, Be He exalted, that this book will be useful and its interpretation to be sufficient and on the level of its high quality culture for Moslems in the world over.

And may Allah bestow on us further success to introduce other works of Islamic heritage so as to help the Moslem peoples make acquaintance with their great forefathers and the biographies of the early pioneers of Islam.

The interpreter
Mohammad Agha

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allah the Most Gracious, the Most Merciful

INTRODUCTION

Thanks be to Allah for His abundant favours and for His Graces which are innumerous and uncountable.

And I beg His pardon from the grave guilts and the small ones as well. And I beseech His guidance and blessings. And I say May Allah's Blessings and peace be granted to Mohammed the Messenger of Allah.

I actually had a great desire to write the glorious biography of the Messenger of Allah; To whom May Allah's Bessings and Peace be Granted in order to disseminate it in the Islamic world. So, I spent days and nights in full reading and getting through the biographies and I collected them and explained the mysterious sides and verified the rightness of narrations and confirmed the dates and events and replied to objections and silly questions by bright evidence and categorical proofs. The book was satisfactory to me as for bringing about the right information into the Islamic World. When it was done, people received it with acceptance and approval and they read it with eagerness and enthusiasm.

Thanks be to Allah, the book has so far obtained the satisfaction of both the public and the elite. And I have received the messages of praise and encouragement from great Elmas and men of letters. I felt myself pushed forward by a force to continue researches and writing in spite of the pre-occupations of daily life.

Many friends asked me to follow the biography of Allah's Messenger by the biographies of the Orthodox Caliphs in the same way. I had the pleasure to hear that and I couldn't but respond to them positively. I kindly requested Allah to guide me to the best. I saw to write the biography of

Abu Bakr al-Seddeq, for whom Allah's good pleasure is prayed. He is the first one of the Orthodox Caliphs whom the Messenger of Allah ordered us to follow and to be guided by.

When the prophet, to Whom may Allah's blessings and peace be granted, died Arabs were shocked and Muslims became at adds; particularly al-Ansar (Supporters) and the immigrants; for caliphate (succession). Abu Bakr, armed with wisdom and presence of mind, defused the dispute and got the pledge of allegiance by consensus. Abu Bakr, for whom Allah's Good pleasure is prayed, proved that he was the most efficient man and the man of that time because when the messenger of Allah died, many Arabs apostatized and things turned very dangerous in the Arabian Peninsula. Thus, predictors emerged and gathered their armies and rebelled against Muslims.

Some of them apostatized and others prevented alms and prayers and permitted the practicing of taboos and dismissed many Walis (Governors).

Had not Abu Bakr been a strong adherent to the Sunna of Prophet and had not he been of strong will and courage, the apostates would have prevailed and beat the Islam once for all.

First, the matter caused fears to the great companions of Prophet Mohammed, to Whom may Allah's blessings and peace be granted; but, Abu Bakr showed steadfastness and efficiency in sending armies and choosing commanders and Walis to all parts of the Arabian Peninsula. He defeated the apostates and restored security to the country in less than a year. Furthermore, he sent armies to Iraq and al-Sham and defeated the Persians and Romans and their Arab allies. The Arab conquerors went beyond the Arabian Peninsula in their conquests. All this was done during his Caliphate; which lasted two years and a few months.

No doubt, great achievements were made in this short period; thereby paving the way for his successors to go ahead with Islamic conquests. By this the wisdom of Prophet Mohammad, to Whom may Allah's blessings and peace be granted, was proved through the selection of Abu Bakr after Him.

He, for Whom Allah's good pleasure is prayed, was nice, docile, humble, ascetic, austere, fair and not greedy. His concern was to disseminate Islam and bolster its foundations as well as to follow the Sunna of Allah's

Messenger, to Whom may Allah's blessings and peace be granted. He worked for closing the ranks of Muslims.

In general, he was the best example for them in their religion and their life. He chose the best for them to be his successor after him; the orthodox caliph Omar Ibn al-Khattab, for whom Allah's Good pleasure is prayed. He was his minister and judge and he accompanied him all the time during his caliphate for maintaining the entity of Islam.

This is Abu Bakr al-Seddeq, the successor of Allah's Messenger in whose life I was interested and whose life I interprepted. And I explained his great acts in my book.I kindly request Allah to whom be ascribed all perfection and majesty that I was a success in my job. And I request Allah the Almighty that the Muslims get the benefit and to make use of their good ancestors as I made things easier for understanding with a view to explaining the battles, the Men's biographies, setting dates right and explaining the mysterious phrases to facilitate the revision and research and to save time.

In conclusion, I extend my great gratitude to all those people who showed care and appreciation for my book «Mohammed the Messenger of Allah». Undoubtedly, I owe them all this sympathy and encouragement.

Mohammad Redha

Biography of Abu Bakr Al-Seddeq

For whom may Allah's Good pleasure in prayed

He is Abdullah Ibn Othman Ibn Amer Ibn Amre Ibn Ka'ab Ibn Said Ibn Taim Ibn Murra Ibn Ka'ab Ibn Louay Al-Qarashi Al-Tamimi. He meets Allah's Messenger in Murra Ibn Ka'ab.

Abu Bakr al-Seddeq Ibn Abi Quhafa; and the name of Abi Quhafa Othman; his mother is Ommul-Kheir Salma Bint Sakhr Ibn Amer Ibn Ka'ab Ibn Sa'ad Ibn Taim Ibn Murra. She is the cousin of Abi Quhafa.

Abu Bakr embraced Islam and his mother became Moslem after him. He was the companion of Allah's Messenger, to Whom may Allah's blessings and peace be granted.

Elmas said: There had never been four persons propagated from each other and were companions of the Messenger of Allah, to Whom may Allah's blessings and peace be granted, except Abu Bakr al-Seddeqs who are: Abdullah Ibn al-Zubeir, his mother Asmaa Bint Abu Bakr Ibn Abi Quhafa. These four companions are propagated; and Abu Atiq Ibn Abdul-Rahman Ibn Abu Bakr Ibn Abi Quhafa, for all of them may Allah's Good pleasure is prayed.

He was called Atiq (for being released from hellfire); and it is also said that this was due to the fact that he was handsome.

Aiysha, for whom Allah's Good pleasure is prayed, reported that Allah's Messenger, to Whom may Allah's blessings and peace be granted had said: «Abu Bakr Atiq of Allah from hellfire»; since that day he was called «Atiq».

And it was said he had been called «Atiq» because there has been nothing shamefull that defames his reputation. Imams agreed upon naming him «al-Seddeq».

Ali Ibn Abi Taleb, for whom Allah's Good pleasure is prayed, said: «Allah, Be He exalted, named Abu Bakr through the Messenger of Allah, to

Whom may Allah's blessings and peace be granted, Seddeq». And the reason for calling him so is that he believed the Messenger of Allah, to Whom may Allah's blessings and peace be granted and always was true to him. Aiysha was reported saying:

«When Prophet Mohammed, to Whom may Allah's blessings and peace be granted, was moved in a nocturnal journey to al-Aqsa Mosque, people began to talk about this. Some people apostatized. Then Abu Bakr said: «I believe Him in matters beyond this, I believe Him about the ascention to the seven heavens». And for this, he was called Abu Bakr al-Seddeq».

Abu Mehjan al-Thaqafi, the poet, said:

- You were called Seddeq and every immigrant is named by his own name.

- You raced before others to Islam and Allah is the witness, and you were in Paradise.

Abu Bakr was born in 573 A.D., three years after the Elephant's year.

He was the friend of Prophet Mohammed before the Day of Resurrection and He was three years younger than Him.

And he used to repeatedly visit Him at His home and talk with Him there.

It was said; he was called Abu Bakr for he was the first man to show the traits of good conduct. When he embraced Islam, he backed Prophet Mohammed, to Whom may Allah's blessings and peace be granted, in supporting the Religion of Allah, to whom be ascribed all perfection and majesty, by all assistance; moral and material. He offered when he became Moslem, 40,000 Dirhams to be spent in welfare and for the good of Allah.

Interpreters agreed that the person meant here is Abu Bakr. Al-Fakhrel-Razi said it was descended from heaven to Ali, for whom may Alah's good pleasure is prayed.

Abu Bakr, for whom may Allah's good pleasure is prayed, was one of Qureish's chiefs in the pre-Islam era. He was respected and he worked for their unity. And he was the reference of blood money in the pre-Islam era. If he did any thing, Qureish (tribe) believed him and helped him and those who worked with him. But when others adopted any issue, they did not believe them.

When Islam came, he was a pioneer in embracing it, and he became Moslem and thanks to his supplication, five out of the ten promisors of paradise embraced Islam. They are the companions: Othman Ibn Affan, al-Zubair Ibn al-Awam, Adul Rahman Ibn Ouf, Sa'ad Ibn Abi Waqqas and Talha Ibn Obeidullah. His parents and two children became Moslems and his grand-son was a companions (one of Prophet Mohammad's companions). He brought the five who embraced Islam thanks to his supplication to Allah's Messenger, to Whom may Allah's blessings and peace be granted, and they confirmed their faith in Islam and prayed.

Some people said he was the first one to embrace Islam. Al-Sha'abi said: I asked Ibn Abbas: Who is the first man who embraced Islam?

He replied: Au Bakr. Didn't you hear the saying of Hassan (the poet):

- If you recalled a true saying from a true brother; remember your brother Abu Bakr and what he had done.

- He was the best man and the most pious and the most just; after the Prophet; and the most sincere in his faith.

And he is the first to believe prophets.

He was the richest in knowledge among the Arabs on Qureish (tribe) and on its good and bad.

He also was a well-to-do trader, of nice talk, a good interpeter of dreams. He and Othman Ibn Affan refrained from drinking alcohol since the pre-Islam era. When he became Moslem, he began to preach people for Islam. Allah's Messenger, to Whom may Allah's blessings and peace be granted, said: «The people I called to Islam were hesitant except Abu Bakr, for whom Allah's good pleasure is prayed, who believed me when I called him without any hesitation». That is to say he embraced Islam without any hesitation.

Quran's verses were descended for Him and for Omar: «And consult them in affairs (of moment) sura Al-'I-'Imran (159).

Abu Bakr was in the position of a minister vis-a-vis the Messenger of Allah, to Whom may Allah's blessings and peace be granted. So, He was consulting him on all matters.

Many harms were done to Abu Bakr by Qureish. Once, the Messenger of Allah, to Whom may Allah's blessings and peace be granted, entered Al-Arqm's home to worship Allah together with his companions secretly; Abu

Bakr insisted that they appear publicly. The Prophet to Whom may Allah's blessings and peace be granted, said: «O, Abu Bakr, we are few». But, Abu Bakr insisted on his opinion. And when the prophet got out with his companions, Abu Bakr addressed the people as the prophet of Allah, to Whom may Allah's blessings and peace be granted, was sitting. He called people to follow the Messenger of Alah. He was the first orator who called for Allah, to whom be ascribed all perfection and majesty. But, the polytheists rebelled against Abu Bakr, for whom may Allah's good pleasure is prayed, and against Moslems and beat them severely. Abu Bakr was trodden by feet and was beaten up severely too.

Otba Ibn Rabe'a beat Abu Bakr by two foot-wears and inclined them to his face and nose. Then, the Tamims became at adds and they separated the polytheists from Au Bakr and got him into his home thinking he was dead. Then, they entered al-Masjed and said: «We swear by Allah: If Abu Bakr died we would kill Otba».

Later, they returned to Abu Bakr and his father Abu Quhafa and the Tamims began speaking with him; but he did not reply.

Then, he spoke: «What did Allah's Messenger, to Whom may Allah's blessings and peace be granted, do?

They censured him; but he kept on saying that repeatedly. His mother said: «I swedr by Allah... I don't know anything about your companion... He told her: Go to Umm Jamil and ask her about him. She went out and asked her about Mohammed Ibn Abdullah. She replied: I don't know Mohammed; neither I know Abu Bakr. Then, she said: Do you want me to go with you? She replied: Yes. Then, she went with her. When she saw him and found him thrown down, she shouted: The people who did this to you are actually dissipated. I beseech Allah to avenge them all. Then, Au Bakr, for whom may Allah's good pleasure is prayed, asked her: What did Allah's Messenger, to Whom may Allah's blessings and peace be granted, do? She replied: «This is your mother. He said: Don't worry, she does not devulge your secret. She said: He is in good health at al-Arqam's home. Then, he said: I swear by Allah! I will never taste food or drink anything before I see the Messenger of Allah, to Whom may Allah's blessings and peace be granted.

His mother said: «We awaited him until the people calmed down and we got out while he was leaning on me. He entered and saw Allah's

Messenger, to Whom may Allah's blessings and peace be granted. He felt very tender and bowed to him kissing him. And Moslems did so. He said: I sacrifice myself for you, O, Messenger of Allah, this is my mother, may Allah spare her hellfire... Then Allah's Messenger, to Whom may Allah's blessings and peace be granted, prayed for her and called her to become Moslem. She embraced Islam.

When the disbelievers of Qureish escalated their acts against Allah's Messenger and against Moslems, Abu Bakr did not immigrate to Ethiopia alongside immigrants; but he stayed with the prophet leaving his children and his family.He remained with the Prophet for three days inside the cave.

Allah, Be He Exalted, said: «The two were in the Cave, And He said to His companion, «Have you no fear, for Allah is with us». Sura IX: Tauba or Baraat (40).

And when immigration (Al-Hijra) came, Allah's Messenger, to Whom may Allah's blessings and peace be granted, visited Abu Bakr while the latter was sleeping. he awakened him. The Prophet told him: Allah permitted me to go out. Aiysha said: «I saw Abu Bakr crying of joy. Then, they went out until they entered the cave and stayed there for three days.

Had the prophet, to Whom may Allah's blessings and peace be granted, not been confident of Abu Bakr in full, he would have not accompanied him in his immigration and made a confident of him.

All departed the prophet except Abu-Bakr. Allah, Be He Exalted, called him «The Second of Two...».

Allah's Messenger, to Whom may Allah's blessings and peace be granted told Hassan Ibn Thabet: Did you say anything about Abu Bakr?

He replied: Yes.

He said: Say and I listen!!!

He said:

- The second of Two in the cave.

And the enemy walked around.

- But the Messenger of Allah's love was there.

A love nobody has alike...

The prophet smiled, then said: You are right Hassan. He is as you said.

Allah's Messenger, to Whom may Allah's blessings and peace be granted, used to honour him and show esteem to him and praise him face to face. And he recommended to make him his successor as Imam at prayers. He witnessed with Allah's Messenger the Battles of Badr, Ohud, al-Khandaq, Al-Redwan's pledge of support in al-Hudaibieh, Khaibar and the conquest of Mecca as well as Hunein, al-Taif, Tabouk and the farewell pilgrimage.

The Messenger of Allah handed his great banner at Tabouk Battle, which was black, to Abu Bakr, and he was one of those who remained steadfast with the prophet at Ohud and when people fled at Hunein Battle. Ane he was one of the great companions who kept the glorious Quran by heart. And he pushed Oqba Ibn Abi Mu'et away from Allah's Messenger when he smothered the Messenger of Allah while he was praying close to Keba; and said: «Do you kill a man who says my God is Allah and brought you evidence from your creator», al-Mu'men 28.

Allah's Messenger, to Whom may Allah's blessings and peace be granted, said: «Had I taken an intimate friend, I wouldn't have anyone but Abu Bakr as intimate friend»; narrated by al-Bukhari and Muslim.

Abu Bakr released seven who had been under torture for their faith in Allah. They are: Bilal, Amer Ibn Fahira, Zuneira, al-Nahdieh, and her daughter and the maid of al-Mu'amels and Umm Obeis.

Abu Bakr also used to say when others commended him: «O, My God! You know myself more than I know and I know myself more than they know me. O, My God! May Thee Make me better than what they believe me is, and forgive me for what they don't know; and I beseech you to forgive me for what they say...».

Omar, for whom Allah's good pleasure is prayed, said: «Allah's Messenger, to Whom may Allah's blessings and peace be granted, had ordered us to give alms. And it happened that I had had money. I said today I precede Abu Bakr if I went before him. So, «I brought half of my money». Then, he told me: «What did you leave for your family?».

I said: ike this. And then came Abu Bakr and brought all the money he had.

And he told him: «O, Abu Bakr! What did you leave for your family? He said: I left Allah and His Messenger for them.

I said: «I never precede him to anything...

Some 142 Hadith reported to had been narrated by Abu Bakr from Allah's Messenger, to Whom may Allah's blessings and peace be granted.

Al-Bukhari and Muslim agreed only on six of them; and al-Bukhari reported eleven as confirmed and Muslim reported only one Hadith by himself. The reason for the rarity of his narration of Hadith with the progress of his company with the prophet, to whom may Allah's Blessings and peace be granted, is that he died before the spread of Hadith and before caring for them and keeping them by heart.

Some prophetic traditions

on the merits of Abu Bakr

Amre Ibn al-Ass reported that the prophet of Allah, to Whom may Allah's blessings and peace be granted, had sent him with the army to Zat es-Salassel Battle.

He said: I went to him and told him: Who are the most lovable to you? He answered: Aiysha. I said: Of men? He replied: Her father. I said: Then who? He said: Then Omar Ibn al-Khattab. And he mentioned other men... Al-Bukhari and Muslim narrated it.

Ibn Omar said: The Messenger of Allah, to Whom may Allah's blessings and peace be granted, had said: «He who dragged his dress in vanity, Allah would not look at him on the Day of Judgment».

Abu Bakr said: «One of my dress's sides is loose but I don't do it by intention. The Messenger of Allah, to Whom may Allah's blessings and peace be granted said: «You are not doing that for self-conceit», Al-Bukhari narrated it.

Abu Huraira reported that the Messenger of Alllah, to Whom may Allah's blessings and peace be granted, had said: «Who has awakened today fasting? Abu Bakr replied: Me. He asked: Who has taken part in a funeral? Abu Bakr said: Me. He asked: Who has fed a poor man today? Abu Bakr replied: Me. He said: Who has visited a sick man? Abu Bakr replied: Me. The Messenger of Allah, to Whom may Allah's blessings and peace be granted, said: These traits, if were possessed by a man, he will enter paradise. Muslim narrated it.

Abu Huraira reported that the Messenger of Allah, to Whom may Allah's blessings and peace be granted, had been at Haraa with Abu Bakr, Omar, Othman, Ali, Talha and al Zubair. The rock moved and the prophet, may peace be upon him, said: «Calm down! There are the prophet, a Seddeq and a Martyr on you». Muslim narrated it.

And he reported Hudaifa saying: The Messenger of Allah, to Whom

may Allah's blessings and peace be granted, said: «Follow those two who are after me Abu Bakr and Omar». Al-Turmuzi nar ated it.

And he reported Ibn Omar saying that the Messenger of Allah, to Whom may Allah's blessings and peace be granted, told Abu Bakr: «You are my companion in Paradise and in the cave». Al-Turmuzi narrated it.

And Abu Huraira reported that the Messenger of Allah, to Whom may Allah's blessings and peace be granted, had said: «I have never benefited from the money of anyone the same as I got the benefit from the money of Abu Bakr». Abu Bakr cried and said: It is me and my money are yours; O, the Messenger of Allah.

One of his merits, for whom may Allah's good pleasure is prayed, is that Omar Ibn al-Khattab used to take care of a blind old woman at night in the outskirts of the city. When he went there, he found that there had been somebody who preceded him and cared the blind old woman's affairs. Once, he went there lest anybody might precede him there and observed the man who used to be there for taking care of the blind old woman. He was Abu Bakr al-Seddeq, when he was caliph.

Omar said: O, My God... It is you!

He was the first caliph in Islam and first commander sent to pilgrimage. He went to Haj (pilgrimage) in the 9th year of Hijra. And he was the first one to collect Quran and the first one who called the copy of Holy Quran «Mushaf».

At the era of Allah's Messenger, to Whom may Allah's blessings and peace be granted, people were asking Abu Bakr and Omar to give judgments, (legal Sharia opinion on some matters).

Abu Bakr died on Monday 22nd of Jumada al-Akhera in 13 Hijra corresponding, to 23rd of August 534 A.D.; and his father died six months later at the age of 63 years.

The same as the Messenger of Allah, to Whom may Allah's blessings and peace be granted, and the same as Omar Ibn al-Khattab.

His constitution

(For Whom may Allah's good pleasure is prayed)

Abu Bakr, for whom may Allah's good pleasure is granted, was a white man, not heavy in weight. He did not use to hold up his gown. He was skinny-faced, and bare forefront, with a prominent nose, and with sunken eyes, with lean legs and tight thighs. And he used to dip his hands with henna and camphire.

His wives and children

Abu Bakr married in the pre-Islam era Qatila Bint Sa'ad. She gave birth to Abdullah and Asmaa.

Abdullah witnessed al-Taif Day with Prophet Mohammed, to Whom may Allah's blessings and peace be granted. He remained alive till the caliphate of his father when he died and left seven dinars which Abu Bakr found many. Abbdullah had a child, who is Ismael. Ismael died without having a child. But, Asmaa, who was called Asmaa of the two belts, and she torne apiece her belt and made a sack of it for the Messenger of Allah and Abu Bakr when they immigrated. For this she was called «Asmaa of the two belts».

She was older than Aiysha. Asmaa was the most courageans woman in Islam and the most steadfast.

She also was the most efficient in raising children and educating them on integrity, manliness and nobility. She was the wife of a Zubair in Mecca. She had several children for him. Then, he divorced her. And she remained with her son Abdullah Ibn al-Zubair till he was killed in Mecca. She reached the age of hundred years when she became blind and died.

Abu Bakr also married Umm Roman in the Pre-Islam era. She gave birth to Abdul Rahman and Aiysha, wife of Prophet Mohammed, who died during the Prophet's life time in the sixth year of Hijra. And the Messenger of Alllah prayed for her. She was alive at the time of hypocrisy talk. The hypocrisy talk took place in the sixth year of Hijra in Sha'aban. Abdul Rahman, the brother of Aiysha, witnessed Badr and Ohud battles with the

disbelievers. And he challenged Moslems to a duel. Abu Bakr accepted his challenge. the Messenger of Allah, to Whom may Allah's blessings and peace be granted, told him: «Let us enjoy your skills», and he was actually a brave fighter. He embraced Islam at al-Hudaibiah truce and he was a real Moslem. He also took part in al-Yamama Battle with Khaled Ibn al-Walid. And he was killed. But, before that he had killed Muharram al-Yaama Ibn al-Tufail, who was one of the famous leaders of the Hanifas (Hanifa Tribe). He shot him with an arrow in his neck and killed him. This wil be mentioned at al-Yamama Battle.

Abdul Rahman was the oldest among Abu Bakr's children and he had a sense of humour. He died surprisingly in a place called Habash a few miles away from Mecca. He was carried to Mecca and was buried there. His death took place in 53 Hijra.

Abu Bakr also married in Islam (Asmaa Bint Omais) who was before the wife of Jaafar Ibn Abi Taleb. When Jaafar was killed, Abu Bakr married her and got a child, who is Muhammad Ibn Abu Bakr. Then he died. After that Ali Ibn Abi Talib married her and got Yehya.

Muhammad Ibn Abu Bakr was called Abu el-Kassem and he was a descendent of Qureish. Ali Ibn Abi Taleb made him a governor of Egypt. Mu'awya faught him and his loyals killed him. He had got al-Kassem as his own child.

He also married in Islam (Hubaiba Bint Khareja Ibn Zaid Ibn Abi Zubai al-Khuzraji). She gave birth to a girl baby named by Aiysha Umm Kholthoum. She was married by Talha Ibn Obeidullah and got a child named Zakaria and a girl named Aiysha. Then, he was killed and she married Abdul Rahman Ibn Ouf Ibn Abi Rabe'a al-Makhzoumi.

Sir Washington Erving said in his book «Mohammed and his caliphs»:

«Abu Bakr was a wise and reasonable man. And he, sometimes, was very cautious and careful at his administration. He was honest and unselfish, goodness-seeker not for his own interest. He did not seek secular ambition out of his rule; not to mention that he was not interested in richness and wealth. He did not like praise and luxurious life. And he never accepted money for his services except a litle sum sufficient for the living of an ordinary Arab man. He had no more than a camel and a servant. And he used to distribute what had been given to him every Friday to the poor and the needy and he used to help the have-nots by his wn money.

Hadith al-Saqifa

And the pledge of allegiance to Abu Bakr al-Seddeq

The Messenger of Allah, to Whom may Allah's blessings and peace be granted, died on Monday 12th Rabe' al-Awal of 11th year of Hijra, corresponding to 9th June 632 A.D.. Al-Ansar (the supporters) hurried to demand the caliphate was theirs even before the burial of the Messenger of Allah. They did' so even though the immigrants did not think about the caliphate. The great companions of the Messenger of Allah were busy in preparing the burial of the prophet. Sa'ad Ibn Abi Obada had ambition to be the caliph of the Messenger of Allah and to be called Abu Thabet. He was the chief of Sai'da Tribe and the master whose orders are obeyed among al-Khazraj.

Al-Ansar held a meeting at Bani Sa'ida's Saqifat (a place for meetings) and they brought Sa'ad Ibn Obada who was sick of fever and gave him the pledge of allegiance. They asked him to address them. He told his son or some of his cousins:

«I cannot raise my voice and make all my folks hear my speech. But, you may receive my talk and repeat it to them and make them hear. He spoke and gave his words to a man; and the latter kept his speech by heart and reported it to the people by loud voice to make them hear.

Sa'ad Ibn Obada's speech

Sa'ad said after thanking Allah and praised Him: «O, The folks of al-Ansar! You have precedence in religion and favour in Islam which no Arabian tribe has.

Mohammed, to Whom may Allah's blessings and peace be granted, stayed a few decades among his folks calling them to the worship of Allah, the most compassionate, and he removed the idols and false gods, but a few men of his people believed in him. They were unable to give the Messenger of Allah immunity or to bolster his religion or to defend themselves against the injustices befell them.

Thanks be to Allah for bestowing on you the integrity and grace and faith in Him and in his Messenger and immunity for Him and his companions as well as honour for Him and for his religion and al-Jihad (the holy war) against His enemies, you were the toughest people against His enemy until the Arabs bowed to Allah's order willy or nilly. He made you leaders to ohers until Allah, to whom all perfection and majesty be ascribed, harnessed to you the earth under the guidance of His Messenger. And through your swords all the Arabs bowed to Him. And he died satisfied with you. Thus, you shoud be the masters and you have to take the command. It is yours not others'. This is the address of Sa'ad Ibn Obada. He saw that the immigrants monopolized tha authority and that al-Ansar have' precedence in the right to caliphate for the reasons mentioned by him though the immigrants did not meet and did not consult in the caliphate. They did not decide anything.

The speech got the approval of al-Ansar, particularly al-Khazraj. All of them replied «he was right». We do not object to you. We give you our pledge of allegiance. You are convincing and believers feel satisfied with your opinion.

It was natural that immigrants protested this speech. They said: We are the immigrants and the first Allah Messenger's companions, his folks and his loyals. Al-Ansar replied:

Let us have the caliphate in rotation. And we will never accept anything different from this. Sa'ad said: «This is the first point of weakness».

Omar Ibn al-Khattab got the news on Saad's speech and the difference between al-Ansar, who raised this point, and the immigrants. he went to the Messenger of Allah's home and sent a person to Abu Bakr to tell him to meet Omar. Abu Bakr replied he was busy. But Omar told him that there had been a mattr that necessitates his presence. Then Abu Bakr met him and knew the news. They went to as-Saqifa along with Abu Obeida Ibn al-Jarrah. Omar, for whom may Allah's good pleasure is prayed, was about to speak. But Abu Bakr told him to keep silent and said: «Wait... till I speak». Then, he said what Omar wanted to say.

Abu Bakr al-Seddeq's speech

Abu Bakr began his talk thanking Allah and praising Him. The he said: «Allah has sent Mohammed as a Messenger to his creatures and as a

witness for his nation to worship Allah and say prayers for him as only one creator. And they worship many gods and they pretend they are the intercessors for them with Allah, and that they are useful for them; but they are made of sculptured stone and well-done wood. Then he recited: «They serve, besides Allah, things that neither hurt them nor profit them, and they say: «There are our intercessors with Allah». Sura X, Yunus-18. «We only serve them in order that they may bring us nearer to Allah» Sura XXXIX: Zumar.

The Arabs found it a grave mistake to quit the religion of their fathers, and Allah honoured the pioneering immigrants of his folks by believing in Him and believing Him and commiserating Him and enduring with Him and being patients with Him vis-a-vis the sever harm o their folks befell them and belying them. And all the people are against them. He came to them; but they did not surrender for they were a few people in number, and for they were hated by their folks. They were the first people who adored Allah on the earth, and believed in Allah and His Messenger. They are His supporters and His folks and they are the only people who have the right to be His Caliphs. Nobody can afford to make conflict with them on this matter except the unfair.

You, the people of al-Ansar can never be ignored and your favour to religion can never be ignored.

Nobody can either ignore your pioneering role in Islam. Allah blessed you as supporters to His religion and to His Messengr. And Allah the Almighty made immigration head for you and made the best men and companions of the Messenger among you. So, after the first immigrants, there is nobody takes your honourable position. We are the commanders and you are the aides (ministers). Nobody can do anything without consulting you and affairs will not be run without you».

A-Habbab Ibn al-Munzer's speech

Al-Habbab Ibn al-Munzer Ibn al-Jamouh al-Ansari al-Khuzraji al-Sellami, who was known as Abu Omar and as the opinion-maker talked and he said: «O!!! Al-Ansar folks! Hold your own demand. The people are under your umbrella and under your shade. And nobody can challenge you. And the people will not make difference with you. You are the owners of glory and wealth and you have the number, immunity and experience. You are

brave and you are the people of help. People are looking at what you are doing now! Do not differ! When you differ your opinion becomes bad and your demand will be ignored. So, there is no other opinion but this; the one you have just heard... One commander from us and another from them».

Omar Ibn al-Khattab contended:

«How far! Two shall never meet on one rope!!! I swear by Allah, the Arabs do not accept to let you be their commanders while their prophet is from others, but the Arabs do not reject to be commanded by those whose prophet is from them and whose commander is amongst them. And we have the evidence and the vivid proof. Who dares say he has the right to power of Mohammed and his caliphate; while we are his supporters and folks, except an evil advocate or a person involved in a plot».

Al-Habbabb Ibn al-Munzer stood up and said: «Folks of al-Ansar... Do not listen to this and his companions because they would prevent you from your share in power. If they denied what you ask for... Then evacuate them from this country and take charge of these affairs. You, I swear by Allah, have the right to this matter more than them. Through your swords the people came to this religion and embraced it. Me, upon whom you can depend in crucial matters... If you want, I sear by God, we can return things to their right path...».

Al-Habbab got deep into hostility and he used in his speech tough words. He instigated al-Ansar for dismissing the immigrants from Medina if they (the latter) do not give them the caliphate and he wared them and threatened them with evil. For this, Omar was angry and told him: «Then, May Allah kill you». He replied: «But, you are to be killed».

Abu Obeida said: «O, folks of al-Ansar... You were the first people who gave support and backing... So, do not be the first ones who change and move in a different way».

Then, Bachir Ibn Sa'ad Ibn Tha'alaba Ibn al-Julas al-Khuzraji al-Ansari, who was known as Aba el-Nu'man stood up and said:

«O, Folks of al-Ansar, we, I sear by Allah, though we were the pioneers in fighting the polytheists and in becoming Moslems, we did not seek anything but the blessing, of Allah, the obedience of our Messenger and toiling for ourselves. We should not place ourselves in a better place than people. Mohammed, to Whom may Allah's blessings and peace be granted

is from Qureish and his people have the right to be his caliphs».

«I swear by Allah, none will see me making a conflict with them on this matter. Be pious and be Allah-fearing people; and do not contradict them and make a dispute with them».

Abu Bakr, known for his wisdom, wanted to put an end to this dispute. He made two condidates from among the immigrants. He said: «This is Omar and this Abu Obeida. Who is the one you want, then give him your pledge of allegiance!».

They said: «We swear by Alllah, we will never take this matter; but you will do. You are the best among immigrants and the second of two when they are in the cave and the caliph of the Messenger of Allah at the time of prayers and prayers is the best religion for Moslems. Therefore, who should precede you, or take the lead and undertake the matter. Stretch your hand and let us give you our pledge of allegiance». When they approached him to give him their pledge of allegiance, Bachir Ibn Sa'ad went before them and gave him his pledge of allegiance. So, he was the first to give Abu Bakr al-Seddeq his pledge of allegiance.

When Ous tribe saw what Bachir Ib Sa'ad had done and what Qureish called to as well as what al-Khazraj asked for; such as making Sa'ad Ibn Obada a caliph, some of them said to others including Osaid Ibn Hudair, who was the chief of Ous tribe and the one who has the best voice in Quran recital, and who is known for reason and logic:

«I swear by Allah if I gave it to al-Khazraj once they will keep favour upon you and they will never give you any share in it. So, go and give Abu Bakr the pledge of allegiance. Then, they went and gave him their pledge of allegiance. He denounced what Sa'ad Ibn Obada and al-Khazraj had agreed upon».

The pinion of al-Ansar: «A commander from us and another from you» did not meet satisfaction even from the side of Sa'ad himself when he said «This is the first point of weakness» because the division of strength is a point of weakness, and Omar also rejected this. He said: «How far!!! Two will never meet on one rope». And Omar hurried and gave his pledge of allegiance to Abu Bakr adknowledging his position and favour.

People were unanimous on giving their pledge of allegiance to Abu Bakr from all places. And the tribe of Aslam came with all their groups and

gave their pledge of Allegiance for Abu Bakr. Omar said: «I saw Aslam and I was convinced that victory was ours». The many people who came were about to run over Sa'ad Ibn Obada who was sick, at that time, and he was unable to stand up. He quarelled with Omar and he was carried into his home and left there for a few days. Then, he was told to give his pledge of allegiance. He was also told: «People gave their pledge of allegiance and your folks gave their pledge of allegiance. Come and give your pledge of allegiance. He said: «I swear by Allah to shoot you by my arrows and dip my arrows with your blood and then strike you with my sword with all my strength and fight you with the people of my family and those who obey me from my folks. I swear by Alllah «if jinn gathered with you alongside human beings I will never give you my pledge of allegiance» till I go to heavens and know my account of settlement».

Sa'ad replied the people who called him to give his pledge of allegiance to Abu Bakr in this way. He did so even after he had known that the pledge of allegiance was given. But, what does his objection benefit. He had no supporters or a majority! He was ambitious for the caliphate and he thought his folks would resist and back him till the very last breath of their lives. He threatened and threatened by himself alone. For this, nobody gave him attention... They left him alone!

When Abu Bakr knew what Sa'ad had said, Omar told him: Do not let him go ahead without giving the pledge of allegiance.

Bachir Ibn Sa'ad said: «He has gone too far in his misconduct and he will not give you the pledge of allegiance until he gets killed; and he is not killed until his son gets killed with him and his family and folks and tribe get killed with him. So,let him as this is not harmful to you; but he is only one man. Then, they left him as Bachir proposed.

The absence of Ali, for whom May Allah's good pleasure is prayed, from the pledge of allegiance

Al-Zuhri said: «Ali and Banu Hashim (Ahlul-Bait) and al-Zubair remained six months without giving their pledge of allegiance to Abu Bakr until Fatima, for whom may Allah's good pleasure is prayed, died. Then, they gave him their pledge of allegiance. Fatima had sent to Abu Bakr asking him about her inheritance from the Messenger of Alllah in Medina and Fadak (which is a village in Khaibar) as well as the remaining part of one fifth of Khaibar. Abu Bakr rejected to give her anything because the Messenger of Allah, to Whom may Allah's blessings and peace be granted, said: «We do not give inheritance from what we left as alms». Fatima was angry for that with Abu Bakr and she did not speak with him all the time till she died.

Ali, for whom may Allah's good pleasure is prayed, saw that he had the right to caliphate more than Abu Bakr for his kinship with the Messenger of Allah, because of this he failed to give his pledge of allegiance; though the Messenger of Allah, when he was sick and couldn't go out for prayers, told people «ask Abu Bakr to be your Imam at prayers». Aiysha told him: «O! Messenger of Allah, Abu Bakr is a tender man if he took your position, people would not hear for his crying. He said: Ask Abbu Bakr to be Imam. She repeated her saying. Then he said: You are the companions of Yousef. Ask Abu Bakr to be Imam.

When the prophet introduced Abu Bakr to be the Imam at prayers he meant to make him his caliph.

After that Al-Zubair said: «I won't return my sword to its sheath until Ali gives his pledge of allegiance. Omar said «Take his sword and strike the rock with it. Then Omar came and took people to the pledge of allegiance. It is said that when Ali heard about the pledge of allegiance for Abu Bakr he went out with his shirt without his gown or ddress hurrying till he gave him his pledge of allegiance; then he asked for his gown and dress to put them on.

Ibn al-Ather said: «The right is that the commander of believers did not give his pledge of allegiance except after six months.

Among those who failed to give their pledge of allegiance for Abu Bakr were: Otba Ibn Abi Lahab; Khaled Ibn Said, al-Mekdad Ibn Amre, Salman al-Farisi, Abu Zar, Ammar Ibn Yasser, al-Burra Ibn A'zeb and Ubbai Ibn Kaab. All of them backed Ali.

Abu Sufian from the Omayyads also failed to give his pledge of allegiance for Abu Bakr.

The best man after Allah's Messenger

The best man after the Messenger of Allah, to Whom may Allah's blessings and peace be granted, is Abu Bakr, for whom may Allah's good pleasure is prayed.

The shiite and many Mu'tazela (secluded) said Ali was the best. They said he was the best because he launched the Jihad (Holy War) more than Abu Bakr did. And for this it was a must that he was better than Abu Bakr, they contended, for Allah, Be He exalted, said: «Allah gave preference to Mujahedin than to the sitters, a great reward.

Al-Sunna replied that al-Jihad is of two parts: al-Jihad of sword and al-Jihad of call for religion.

It is known that Abu Bakr, for whom, may Allah's good pleasure is prayed, had fought for religion early in Islam by calling people to Islam. And by his call, Othman, Talha, al-Zubair, Sa'ad, Said and Abu Obeida Ibn al-Jarrah, for whom all may Allah's good pleasure is prayed, embraced Islam.

Ali, for whom may Allah's good pleasure is prayed, fought for Islam by sword when Islam grew stronger. So, the first was worthier. And the evidence given by Abu Bakr's supporters is the prophetic tradition of Allah's Messenger, to whom may Allah's Blessings and peace be granted; «Never the sunrise and sunset took place for anybody after the prophets and messengers better than Abu Bakr».

Messenger of Allah's preparation and burial

After Abu Bakr was given the pledge of allegiance, the Messenger of Allah was buried one Wednesday's eve. He was bathed with his shirt. Al-Abbas bathed him alongside al-Fadl and Qutham, the two sons of al-Abbas, Usama Ibn Zaid and Shakran (the companion of Allah's Messenger), as well as Ous Ibn Khuli al-Ansari who attended with them and brought water from a well called al-Ghars of Sa'ad Ibn Khaithama in Qaba.

Ali was bathing Him with His shirt, while saying «I sacrifice you by myself.. How good is your smell; alive and dead». And he was dressed in three Yemeni white coffins of cotton among which there were no shirt, or turban or buttonhole.

After the Messenger of Allah, to Whom may Allah's blessings and peace be granted was bathed and coffined, he was placed on a bed. Then, Moslems were let in groups to say prayers on Him, then they go out and let other groups get in. They prayed without Imam. And when men completed prayers, women entered and then children.

First, Abu Bakr and Omar entered. They said: «Peace be upon you prophet... And Allah's mercy and Blessings». With them were a group of immigrants and al-Ansar. They said what Abu Bakr and Omar had said.

They stood in rows before them there was no Imam. Abu Bakr and Omar said as they were in the first line:

O, Allah.. We acknowledge that He advised what he had been revealed and he gave advise to his nation, and fought for Allah's message until Allah dignified His religion and until His words became perfect and He believed in Him alone with no other partner. O, Allah let us be of those people who follow the saying descended with Him. And thou may reunite us with Him to know us and to know Him. He was merciful and compassionate. We do not want anything but belief and we never accept anything or any price for it».

People said «Amen», «Amen»... Then they came out and other people got in.. etc... When they completed prayers, Omar asked people to leave the funeral for its folks.

When they differed at the position at which the prophet should be buried, Abu Bakr said: «I heard the Messenger of Allah to Whom may Allah's blessings and peace be granted, saying: «A prophet should be buried where He surrenders His soul to His creator».

Ali said: «I also heard Him».

Then, his mattress was lifted and He was buried there. And when they wanted to dig, There were two men in Medina: Abu Obaida Ibn al-Jarrah, who used to dig graves for Mecca's people, and Abu Talha al-Ansari, who used to dig graves for Medina's people.

Abu Talha came and entombed the Messenger of Allah and he threw in the tomb a piece of red velvet he was wearing. The earth was dewy; and Bilal sprayed His tomb with a soil beginning from before His Head and mixed the soil with the pebbles of the House's Squre; coloured red and white pebbles and raised His Tomb a span of hand. Ali, al-Fadl and Qutham, the two sons of al-Abbas, Shakran and Ous Ibn Khuli al-Nsari lowered to His Tomb.

Abu Bakr's speech after the pledge of allegiance

After the pledge of allegiance was declared publicly for Abu Bakr, he went up the pulpit and said after thanking Alllah and praising Him: «O, people! As I was selected to be your caliph and I am not the best; if I did well you might help me and if I did bad you might set me a right. Truth is trust and untruth is treason.

And the one who is weak for you is strong for me till I restore his right; and the weak is strong for me till I restore the right from him with the will of Allah, Be He exalted.

None of you shall leave Jihad (Holy War). If people leave it; Allah will humiliate them. Obey me as I obeyed Allah and His Messenger; if I disobeyed Allah and His Messenger I have no right to your obedience. You may go to say your prayers now, may Allah bestow His mercy upon you all»..

What a comprehensive speech containting candidness and fairness alongside modesty and credit as well as calling for Jihad and support of religion and the highness of Moslem's position.

Sending[1] Osama Ibn Zaid's army

On Wednesday 14th Rab'e al-Awal 11 Hijra corresponding to 11the June 632 A.D, the Messenger of Alllah had already took Osama Ibn Zaid as supporter and ordered him to head for the borders of al-Sham to retaliate for those who were killed in Mu'ta invasion. The Messenger of Allah, to Whom may Allah's blessings and peace be granted, put all Medina's people and its surroundings on alert, including Omar Ibn al-Khattab.

The army of Osama camped in al-Jerf[2]. Then he complained to the Messenger of Allah; and later found himself in a comfortable position. The Messenger of Allah went out with his head-fold and said: «O! people follow the Army of Osama» - He repeated this three times. And he added: «If you slash his command you will slash the command of his father before him. By Allah's Glorious Name I swear «he was worthier of command. And I swear by Allah that he is the most beloved to me after his father».

The people criticized the command of Osama because he was a young of 20 year old only. The Messenger of Allah died and the army did not move. Many Arabs apostatized and hypocrisy spread among them. The Jews and Christians stood tall and Moslems remained confused and did not know what to do for their prophet died, and for they were few; whereas their enemy's number was many. Abu Bakr was told by people: «Osama's Army is the army of Moslems, and the Arab took you as a judge. You should not scatter the Moslems from you.

What can Abu Bakr do? They objected to Osama for he is still young and they oppose sending the Moslem Army to al-Sham to resist the apostasy of Arabs, and the few number of Moslems and their fear for their position in Medina. But the Messenger of Allah, to whom may Allah's Blessing and peace be granted, was puting emphasis on sending Osama

(1) He is Osama Ibn Zaid Ibn Haritha, his mother Umm Ayman. He was black and snub-nosed. The Messenger of Allah took him with him on the Fat'eh Day (Day of conquest) on his camel (al-Quswaa), and he brought him for helping him since he was 18-year old. He reported some 128 prophetic Hadith from the Messenger of Allah. And Ibn Abbas and another group of great disciples also quoted him as saying Hadith reported from the Messenger of Allah. He died in Medina and some say in Wadi al-Qura, and he was taken to Medina in 54 Hijra.

(2) Al-Jerf: A place three miles away from Medina Tawardes al-Sham. (Please see the Book (Mohammed the Messenger of Allah) by the author.

Army. And Abu Bakr pledged to obey Allah and the Messenger of Allah. Shall he oppose the order of Allah's Messenger? No! This is not his nature and this is not his morals. But, his morality tantamounts to persistence till the very last moment and the implementation of the Messenger of Allah's orders precisely in all details, small and big, whatever it cost him for the strength of his faith, and the persistence of his conviction as well as acting according to the duty of friendship.

For all this, his reply to the opposers was very strong as he said: «I swear by Allah, if I thought the lions will kidnap me I would carry out the order and send Osama as the prophet of Allah, to whom may Allah's Blessings and peace be granted, ordered; even if there remained here only me I would carry it out».

He told Omar when Osama sent him to get him permission from Abu Bakr to return, and al-Ansar (the supporters asked him to give the command to a man who is older than Osama:

«Even if dogs and wolves tak me away I would never break an order given by Allah's Messenger, to Whom may Allah's blessings and peace be granted».

Omar said: Al Ansar ordered me to tell you that they ask you to give the command to a man who is older than Osama.

Abu Bakr, for whom May Allah's good pleasure is prayed, jumped from his place and held Omar's beard, and said: «May your mother mourn you O, Omar Ibn al-Khattab! The Messenger of Allah, to Whom may Allah's blessings and peace be granted, appointed him and you order me to dismiss him».

Omar, then, got out to people after he saw and heard from Abu Bakr what he saw and heard.

They said: What have you done? He said: «Go away... May your mothers mourn you, for what I saw and met from the caliph of the Messenger of Allah.

This reply by Abu Bakr in such a strength reminds us with what the Messenger of Allah said to his uncle Abi Taleb when he had told him he would let him down and would refrain from his support: «O... Uncle! If they put the sun on my right and the moon on my left providing that I leave this matter till Allah makes it clear or I die for it I would never leave it».

Abu Bakr went out till the army came and he saw them off while he

was walking and Osama riding; and Abdul Rahman Ibn Ouf leading Abu Bakr's horse. Osama told him, O.. the caliph of the Messenger of Alah... I swear by Allah you should ride and I shoud dismount. He replied: «I swear by Allah you should not dismount and I should not mount. And I have to walk on hour to have my feet dusty for Allah's sake. The fighter for Allah's sake will gain seven hundred rewards for each step he steps which will be written for him and seven hundred grades recorded for him and seven hundred guilts will be lifted from him».

When he completed what he wanted to do he said: If you please leave Omar for helping me. This means, he requested Osama, the Army's commander to leave Omar for him because he was in the Army. And Osama left Omar for him[1].

Sending the army took place a day after giving the pledge of allegiance to Abu Bakr; viz on Wednesday 1th Rabe' al-Awal.

Abu Bakr's commandment to the Army

Abu Bakr gave his commandments to the army of Osama saying:

«O, folks-Halt... I give thee ten commandments. Keep them by heart and abide by them:

Thou shall not betray; Thou shall not bear hatred; Thou shall not attack from back. Thou shall not mutilate the dead; Thou shall not kill babies; nor elderly men, nor women. Thou shall not kill bees or burn them; Thou shall not cut fruitful trees; Thou shall not slay sheep, nor cown, nor camels except for food; Thou shall pass by peoples who kept themselves in their own temples... Leave them for their own business; And thou shall pass by peoples who serve you various food; if you eat something recall Allah's name on it; And thou shall meet people who tie their heads with bands, strike them with your swords strongly... Move forward in the name of Allah».

And he told Osama: «Do what the Messenger of Alla, to Whom may Allah's blessings and peace be granted, ordered you to do. Start with the country of Qodaa', then go to Abel[1] and do not fail to carry out any order

(1) Abu Baker saw Osama off at al-Jerf and returned. Al-Jerf is a place close to Medina.

(2) According to the prophetic tradition, the Messenger of Allah, to whom May Allah's Blessings and peace be granted, prepared an army after the farewell pilgrimage and before =

given by the Messenger of Allah, to Whom may Allah's blessings and peace be granted, and do not go hasty in matters that do not run in harmony with His orders».

Osama marched and controlled the affairs of some tribes from Qoda'a which apostatized, and he took many loots, and returned. His absence lasted forty days except his stay and return period without losing any of his men.

The mission of Osama Army was the most useful things for Moslems. Arabs said had not the Moslems been so strong they would have not sent this army. So, they refrained from doing many things they had already thought to do.

Historical references do not mention the number of the Osama Army's soldiers or the volume of his army's equipment. Neither references show the losses or the loots obtained by Moslems.

= his demise; and he made Osama Ibn Zaid a commander; and orderd him to seize Abel ez-Zait which is located at the outskirts of al-Sham, in Jordan.

[1]Bazan emirate in Yemen

during Allah's Messenger era

Bazan was a Persian man sent by Kusra (Emperor) Abarwez to Yemen as a governor. He stayed there till the mission of the Messenger of Allah, to Whom may Allah's blessings and peace be granted. He was the last persian governor in Yemen. When the prophet exchanged messages with Kusra, the latter tore the prophet's letter to pieces and ordered Bazan to send two men to «this man» in al-Hijaz and he sent to them a letter to be conveyed to the prophet in which he ordered Him to go with these two men to Kusra. The Messenger of Allah told them: «Go back and tell Bazan that he must become Moslem and if he embraces Islam I will make him a governor on what is under his control and make him a king of his folks. The two men went to Bazan as Kusra passed away. Bazan said: I think he is a prophet. Let us see if what he said was right; he would be a prophet; and if he was not so, we might study what to do with him. But, he received at that time a letter frm Sheraweh, the son of Kusra, on the assassination of Kusra, and on the routine order of asking obedience for himself as a new emperor. Bazan, soon, embraced Islam alongside a group of Persians and he sent a letter on this to the Messenger of Allah in the 10th year of Hijra. The prophet, to Whom may Allah's blessings and peace be granted, made him the governor of Yemen and remained so till his demise.

When Bazan died the Messenger of Allah distributed his commanders in Yemen as follows:

1- Amr Ibn Hazm for Najran.

2- Khalid Ibn Said Ibn al-Ass for the territory located between Najran and Zabid.

3- Amer Ibn Shahr al-Hamadani for Hamadan.

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(1) The rightness of his name: Bazan is the right name not Bazam as mentioned in the History of al-Tabari, the 3rd part (pages 213 and 214) printed by al-Husseinia press in Egypt.

4- Shahr Ibn Bazan for Sanaa.

5- Al-Taher Ibn Abi Hala for A'kk and al-Ashaa' reen.

6- Abu Mousa al-Asha'ari for Maareb.

7- Ya'ala Ibn Omaya for Al-Janad.

8- Ziad Ibn Lubaid al-Ansari for Hadramot.

9- Okasha Ibn Thour for al-Sakasik and al-Sakkun.

10- Abdullah Ibn Qais Abu Mousa al-Asha'ari for Bani Mou'awya Ibn Kinda.

Mu'az Ibn Jabal was an inspector moving from one territory to another in the Yemen and Hadramot.

The emergence of prophets in Arab countries

Some Arabs claimed prophecy in areas faraway from Medina and Mecca; such as al-Yamama and Yemen. And they captured rule and property and overran the neighbouring tribes. Some of them tried to imitate the Quran to fool the naive Arabians. Its words were ridiculous and meaningless. Some of them found that imitation was insufficient and made some games claiming them as miracles; but they were real magic and witching. Those who claimed prophecy were soon unveiled and their hypocrisy was clear.

In addition, they broke the taboos and committed immoral acts. Thus, their fate was a fiasca.

All these tribes were subjugated to Islam thanks to Hazm Ibn Abu Bakr and his fight against the people of apostasy. This will be narrated in detail. And now, we start with the news of Al-Aswad Al-A'ansi, the liar prophet.

Al-Aswad Al-A'ansi, the liar prophet

Al-Aswad Al-A'ansi was entitled «Ze el-Khemar», the one who dresses veil. He was called so because he always was dressed in a veil on his face. His name is A'ihala Ibn Ka'ab Ibn Ouf al-A'ansi. And A'ans is a branch of the tribe of Muzhej. He was a clergyman and a witch who used to show his folks the miracles and attract them by his «Sweet» logic. He claimed prophecy when the Messenger of Allah, to Whom may Allah's blessings and peace be granted, was sick. And all Muzhej followed him. His apostasy was the first in Islam against the Messenger of Allah's rule. He named himself the Rahman of Yemen «The Merciful of Yemen»... In other words, this means that he speaks for «Allah», as Mussailama was named the Rahman of al-Yamama. It is said that he had had a satan who told him everything.

Then, he invaded Najran as it was governed by Amre Ibn Hazm and Khalid Ibn Said and defeated them to Sana'a which was governed by Shahr Ibn Bazan... Al-Aswad was at the helm of 700 knights as he invaded Sana'a and killed Shahr Ibn Bazan». Qais Ibn Abd Yaghouth al-Muradi,

Moua'wya Ibn Qais al-Junbi, Yazid Ibn Muharram, Yazid Ibn Hussein al-Harthi and Yazid Ibn al-Afkal al-Azdi were the cmmanders of his army.

Al-Aswad seized Sanaa and stormed Hadramot and moved to al-Taif, Bahrain, Ahsaa and Aden. And then he captured south western Arab country, in less than a month; and he appointed Qais Ibn Abd Yaghouth as cmmander of his army and appointed Fairouz and Dazmeh as commanders of «The Sons»[1]. And when matters turned dangerous he considered Qais, Fairouz and Dazweh and improper.

The Moslems of Hadramot were afraid that al-Aswad might fight them or that another liar like him might appear. Then a message from the Messenger of Allah sent to Yemen ordering that al-Aswad must be killed. Mu'az, then, began to move and shuttle between the tribes educating them on Islam, thereby promoting the morale of Moslems. The man who conveyed the letter of the Messenger of Allah, to Whom may Allah's blessings and peace be granted, was Wabar Ibn Yuhannes al-Azdi.

(1) The Sons are the children of Persians whom Kusra Anashar was sent with Saif Ibn Ze Yazan to Yemen to fight al-Habasha (Ethiopia); and they settled in Yemen.

The killing of Al-Aswad Al-A'nsi

Al-Aswad was foolish when he viewed his Army commander with haughtiness and degradation and also to consider Fairouz and Dazweh as improper at a time when they helped him subjugate Yemen to his reins in a short period. Moreover, when he killed Shahr Ibn Bazan, he married his wife, who is the cousin of Fairouz. And when Moslems know about the change of his mind towards the commander of his armyy.

they called Fairouz and advised him on the letter of the Messenger of Allah, to Whom may Allah's blessings and peace be granted, providing for the killing of al-Aswad. Fairouz was very glad to hear such news. And they spoke with Azad his wife on the same matter; but she hated him because he had killed her husband and because he was dissipated and bad guy.

Fairouz, Dazweh and Qais managed to enter the Palace despite it was heavily guarded through a hole they made and by a signal from Azad, they assaulted al-Aswad and killed him by beheading him.

When dawn broke out, they called Azan, the motto of Moslems. And when Moslems and disbeliever, met, they trew the head to them. So, Sanaa and al-Janab rid of this grave evil. And the officials appointed by the Messenger of Allah returned to their business and they wrote messages to the Prophet of Allah, to Whom may Allah's blessings and peace be granted, on this event.

The man who carried the messenger to Medina reached there in the same morning during which the Messenger of Allah died.

Four months were the span of time during which al-Aswad went out and was killed. «The Lion of Forest» book mentioned when it talked about Bazan that Bazan had a great effect on killing al-Aswad though he had had no effect on this matter because he died during the era of the Messenger of Allah, to Whom may Allah's blessings and peace be granted, and when the Messenger of Allah appointed commanders in yemen. So, Shahr Ibn Bazan

was appointed in Sanaa[1]. Then, Al-Aswad, who was assassinated as mentioned above, seized it.

(1) Sanaa is the mother of Yemen and its pole because it is in the centre. Its name in the pre-Islamic era was Azal. And it is said that it was named after the name of its builder, who is Sanaa Ibn Azal. Yaqout said: «Sanaa is known for the quality of its build-up and it is known for the good quality of fruits. Obraha built a church in Sanna called al-Qales which was mentioned in the book «Mohammed, the Messenger of Allah.»

Fighting the apostates

When the Messenger of Allah died, the Muslims affairs deteriorated for the apostasy of the Arabs. They feared that an invasion of Medina might take place after Abu Bakr ordered the Osama Army to march on at a time when Musailama and Tulaiha's issue aggravated and as the commons of Tae' and Asad followed Tuliha and as Ghatfan apostatized and followed O'yainah Ibn Husn.

He told them: «A prophet from the two allies-namely Assad and Ghatfan- are more lovable to us from a prophet from Qureish. When Mohammed died Tulaiha was alive and Ghatfan followed him. And O'yainah was from the tough Arabs around whom Arabians gathered.

The messenger of Prophet Mohammed, to Whom may Allah's blessings and peace be granted, came from al-Yamama, Assad and other places and delivered their messages to Abu Bakr and told him news of Musailama and Tulaiha.

Abu Bakr intended to fight them and he got ready to repel the attacks of the invaders till the Osama Army comes. And now we mention what had happened as regards Tulaiha, who claimed prophecy.

Tuliha al-Assadi

Tuliha Ibn Khweilid al-Assadi is from Bani Assad Ibn Khuzaima. He was a priest and then he embraced Islam. Later, he apostatized and claimed prophecy during the life of Prophet Mohammad, to Whom may Allah's blessings and peace be granted. He appeard in Bani Assad and he was followed by different Arabian groups (Afariq, that means the plural of Furqat; which means group) and Nazl Samairaa[1] on the road leading to Mecca. Then, the Prophet, to Whom may Allah's blessings and peace be granted, ordered Derar Ibn al-Azwar to fight him as a governor of Bani Assad.

(1) Samairaa is a water source between Thor and al-Hajer on the road to Mecca.

He also ordered them to resist those who apostatized. As a result, Tuliha's position weakened, but the sword's strike did not affect him and he did not die. So, people believed that weapon does not affect him and they gathered in big numbers and rallied round him. And even after the Prophet died they remained so... And his supporters, from Assad, Ghatfan, Tae', Fazam and others were many. Derar and these who were with him fled to Medina.

Tuliha was claiming that Jabrael came to him; and he was fabricating lies to people in a rythmic way.

He also ordered people to quit prostration at prayers saying: Allah does make nothing by staining your faces with soil and showing you backides in ugly manner. So, mention Allah while you are standing; this is better. Tuliha also sent his delegations to Abu Bakr in an attempt to make reconciliation on prayers and quiting alms.

Abu Bakr rejected this, and Tuliha had a brother whom he made a chief of a group of his followers.

When the delegation proposed to Abu Bakr quitting alms, he said: «I swear by Allah, if they prevented alms I would fight them for it».

Raiding Medina

Abu Bakr expected a raid on Medina. For this he told Ali, Talha, al-Zubair and Ibn Masoud to remain at the outskirts of Medina as observers following the departure of the delegation; and he asked the people of Medina to attend at the Mosque fearing a raid by the enemies who were close to the place.

Soon, they attacked Medina at night and left behind them in Ze Hussa, which is a valley at Abs and Ghatfan areas, some of their men as a back up force. They infiltrated into al-Anqab at night while there were combatants who prevented them to enter Medina; and the defenders of Medina chased the onslauters to Ze Hussa where Tuliha's companions walked out with skin jars which they blew and tied them with ropes. Then they rolled the skin jars on the ground, thereby frightening the Moslems camels while they were on them. Then, they returned to Medina without human casualties. The disbelievers thought Moslems were weak. And other men joined Tuliha. Abu Bakr, meantime, was mobilizing the army in Medina. Then, he walked out

at night, on his right side was al-Nu'man Ibn Muyarren and on his left side was Abdullah Ibn Muqarren as well as Sweid Ibn Muqarren who was close to them. When dawn broke out, they met the enemy. The Moslems fought them and drove them away. Abu Bakr chased them to Ze el-Qassah, which in a place located on a distance from Medina. This was the beginning of al-Fath (Conquest). And he appointed a garrison led by al-Nu'man Ibn Muqarren. Abu Bakr took an oath that he would kill a number of disbelievers which is equal to those Moslems killed in the battle, or even more. Thus, Moslems'might grew and became steady.

This battle was small; but the victory made by Abu Bakr had a significent meaning and a great effect on people.

Apostates used to talk about the few number of Moslems. Had they been defeated, the danger would have been very grave. In the wake of that victory, Medina was backed and it received aid from Moslems everywhere. By this Moslems' hopes revived and their determination got stronger. The first who brought alms to the caliph were delegations from Bani Tamim and Bani Tae'.

Osama's coming-back

11 Hijra corresponding to 632 A.D.

At last, Osama returned from his raid and Medina became safe from danger. Abu Bakr distributed loots to people. By doing so, Abu Bakr got what he wanted from sending Osama. And the Arabs believed that Moslems were actually strong and might. Moreover, Abu Bakr made use of the opportunity which was available to him by driving a way the apostates from Ze el-Qassa to al-Rubbaza[1].

Abu Bakr, for whom may Allah's good pleasure is prayed, left Osama in Medina and told him and his soldiers to take a rest and then went out with them to Ze el-Qassa. They were a small force. Moslems told him: By Allah's name, O, The caliph of the Messenger of Allah, we request you not to expose yourself to danger. If you are injured, the peole will go in chaos. And your position is much more dangerous to the enemy. You may send a man and he is injured you may appoint another commander.

He said: «I swear by Allah. I will not do so... I insist on being with you myself».

Abu Bakr moved to Ze Hussa and Ze el-Qassa to al-Abraq[2]. Al-Harith and Ouf were defeated and al-Hutai'a was taken captive. Abs and Bani Bakr stood resisting and Abu Bakr stayed in al-Abraq for a few days. He defeated Bani Zubian and their surroundings and protected their areas for the Muslims live-stock and their alms. And when Abs and Zubian were defeated, they returned to Tuliha in Buzakha[3] as he departed Samera'a to it and stayed there; whereas Abu Bakr returned to Medina.

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(1) Al-Rabbaza is a village of Medina which is three miles away in which Abu Zarand a number of companiona tombs are based.

(2) Al-Abraq is a place affiliated to Bani Zubian.

(3) Buzakha is a water source of Bani Assad in the land of Najd.

Sending armies to Apostates

Sha'ban 11 Jijra (October 632 A.D.)

As Osama and his combatants had a rest and as many alms reached them, Abu Bakr organized armies and formed brigades. He formed some eleven brigades. Hereinfter are the names of the commanders and their destination:

1- Khalid Ibn al-Walid; who moved to Tuliha Ibn Khweilid al-Assadi. And when he completed his mission he moved to Malek Ibn Nweira in al-Bitah if the latter stood in his face.

2- Al-Mujaher Ibn Abi Ommaya; who moved to Al-A'nsi and Mau'na (the sons) soldiers and Qais Ibn el-Mashkouh, then he moves to kinda in Hadramot.

3- A'krama Ibn Abi Jahl; moved to Musailama.

4- Khalid Ibn Said; moved to the outskirts of al-Sham.

5- Amre Ibn al-Ass; moved to Quda'a and Wade'a.

7- A'rfaja Ibn Harthama; moved to Mahara.

8- Sharhabil Ibn Hasna; followed A'krama Ibn Abi Jahl and when he completed his mission at al-Yamama he continued his march towards Quda'a.

9- Ma'an Ibn Hajez; moved to Bani Salim and to these who are with them from Hawazen.

10- Sweid Ibn Muqarren; move to Tuhama in Yemen.

11- Al-A'la Ibn al-Hudrami; moved to al-Bahrain.

Those are the commander chosen by Abu Bakr, for whom May Allah's good pleasure is prayed, for fighting the apostates. The mission was so difficult for Abu Bakr and his Army commanders who were in charge of subjugating the apostates and returning them to the right path of Islam.

Only a small force remained in Medina. Abu Bakr stayed in Medina keeping with him Omar Ibn al-Khattab, Ali Ibn Abi Taleb and al-Zubair despite their combat at efficiency. He kept them with him for consultation.

The commanders met is Ze el-Qassa and then their soldiers joined them. He directed them and wrote message to all the chiefs of the apostates.

Fllowing is the text of the messages sent by Abu Bakr to the apostates; and a copy of which was delivered to each commander.

In the Name of the Allah Most Gracious, the Most Merciful.

«From Abu Bakr, the caliph of the Messengr of Allah, to Whom may Allah's blessings and peace be granted, to whom my this letter will be notified, whether they are public or private; kept on Islam on apostatized, peace be upon those who followed the right path of Islam and did not return after knowing this right path to distrust and blindness. I thank Allah, Be He exalted, who is the only one Allah, and I acknowledge that there is no Allah but Him alone with no partner and that Mohammed is His servant and His Messenger. We acknowledge and believe in what he brought in and we disbelieve who denied and fight them.

«So, Allah, Be He exalted, sent Mohammed with a right message from Him to His creatures, as preacher and warner, as well as caller for Allah, with His permission and as a lantern lighting to warn those who are alive and to make the right say take its effect on the disbelievers.

Allah would guide those who responded to Him to the right path by their right way; and the Messenger of Allah, to Whom may Allah's blessings and peace be granted, would strike with His permission at those who distanced themselves from Islam till they became Moslems willy or nilly; then the Messenger of Allah, to Whom may Allah's blessings and peace be granted, died and the will of Allah came true after He gave advice and completed His message to His nation.

Allah already clarified this to Him and to the Islam people through the Holy Book which was revealed to Him; He said: «Truly thou wilt die (one day), and truly they (too) will die (one day) Sura-XXXIX: Zumar, and said: «We granted not to any man before thee permanent life, if then thou shouldst die, would they live permanently». Sura XXI: Anbiyaa; and He told believers: «Mohammed is no more than an Apostle: many were the Apostles that passed away before Him. If He died or were slain, will yet

then turn back on your heels, not the least harm will he do to Allah; But Allah will swiftly reward those who serve Him with gratitude». Sura III: Al-I'mran 144.

To those who worshipped Mohammed, we say Mohammed had died; and to those who worshipped Allah alone, with no other partner, we say Allah is eternal, alive forever, doesn't die and cannot be taken by dormancy; He is keeper of His order; avenger from His enemy retaliating. And I advice you to cling fast to Allah's piety; and your share and chance of Allah, and of what your prophet, to Whom may Allah's blessings and peace be granted, brought you and to be guided by His right path; and to unite on the religion of Allah. All those who are not guided by Allah are misled and all those who are not recovered by Allah are ordeal-striken; and all those who are not helped by Allah are a failure.

Allah, Be He exalted said: «He whom Allah guides is rightly guided; but he whom Allah leaves to stray-for him wilt thou find no protector to lead him to the right path» Sura XVIII:Kahf 17. And Allah would not accept from him on the Day of Judgment any penitence or ransonm. I have been informed that some of you apostatized from their religion after they had acknowledged Islam and worked for it only to cheat «Allah» and in ignorance of His order as well as in response to Satan. Allah, Be He exalted, said: «Behold! We said to angels; «Bow down to Adam: They bowed down except Iblis. He was one of the Jinns and he broke the command of his Lord; Will you then take him and his progeny as protectors rather than me?

And they are enemies to you! Evil would be the exchange for the wrong-doer! (Sura XVIII: Kahf 50).

And He said: «Verily Satan is an enemy to you; so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire». Sura XXXV: Fatir 6.

And I sent you an army of immigrants, and al-Ansar as well as followers in a good offices mission and I ordered them not to fight anybody nor kill anyone; but to call the apostates to return to the right path guided by Allah. Those who respond; acknowledge; refrain; and work for the good would be a accepted and helped. And those who reject, I would order fighting them for this. Then nobody would keep his own protection or esteem and would be burnt by fire and killed. Their women would be taken captives and their children would also be taken alike. Nothing would be

accepted but Islam. Those who embrace it would be safe and those who quit it would spare no punishment of Allah.

I ordered my messenger to read my message in every gathering of yours. And the caller is Azan. If Moslems recited Azan, then you should recite Azan. So, avoid them. And if they did not do that, then attack them; if they recited Azan ask them to make acknowledgement. And if they rejected attack them and if they returned to acknowledgement accept them and make them do what they should».

This is an important declaration to the apostates in which he ordered them to surrender and return to the right path of Islam immediately after the call for this; otherwise each commander was authorized to kill those who reject and burn them; and to be so tough with them and take their women and children as captives.

Abu Bakr gave each commander a commandment on what he must do and follow for carrying out the mission he is in charge with.

Following is the pledge's text:

In the Name of Allah the Most Gracious, the Most Merciful.

This is a pledge from Abu Bakr, the caliph of the Messenger of Allah, to Whom may Allah's blessings and peace be granted to (commander...) when he is sent to fight those who apostatized from Islam; and he directed him to make Allah, Be He exalted, as the only guide and the only object in his mission as a whole in public and secret.

I order him to be serious in matters relating to Allah and to fight those who distanced themselves from Him and apostatized from Islam to the ambitions of Satan after making sure there is no excuse for them by calling them to return to the right path of Islam. If they responded to him, he refrained from attack; but if they rejected he must raid them till they acknowledge to him. Then he tells them what they must do and what is their duty and what is their right. So, he takes what is a must on them and gives them or prevent Moslems from fighting their enemy. He who responded to Allah's order, Allah to whom belong glory and might, he (the commander should accept this and helped him in a good manner. But, he shall fight for good and shall fight those who distrusted in Allah and did not acknowldge what had been brought from Allah. If they responded to the call, there wasn't any method other than to depend on Allah; the only omnipotent.

And he who did not respond to Allah's callers shoud be killed and fought against wherever he was and whatever he reached and offered. Nothing shall be accepted from anybody except Islam. He who responded to Islam and acknowledged it; he was accepted and he who rejected it should be fought against. And those who reject Allah's call should be killed by weapon and fire. Then divide what has Allah bestowed on them into five fifths and he (the commander) should prevent his companions from being in hurry and from corruption. And he should not let them enter arbitrarily; he must know them well lest they are spies and lest the Moslems are attacked surprisingly by them.

He should take care of Moslems and be merciful with them in march and in stay. And he should inspect them and not make some of them hasty and others unhasty. He should advice Moslem for the good company and good saying».

Buzakha Battle

And Tuliha's runaway to al-Sham

Abu Bakr ordered Khalid Ibn al-Walid to fight Tuliha and to head for fighting Malek Ibn Nweira in al-Butah[1] when he completes his first mission.

Abu Bakr had already sent Odai Ibn Hatem[2] before Khalid Ibn al-Walid to Tae' and then sent Khalid after him and ordered him to begin with Tae' and later to move towards Bazakha and so on to a-Butah. And as he completed his mission in a place he soon gave him a permission to show the people that he was going out with an army towards Khaibar to meet Khalid with the aim of terrorizing the enemy.

Odai Ibn Hatem went to Tae' as Abu Bakr ordered him to preach them on Islam before Khalid goes to fight them. When he called them and terrorized them, they asked him to mediate for delaying the army some three days in order to be able bring back those who had joined Tuliha Ibn Khweilid al-Asadi in Bazakha lest he kills them. Odai returned and reported to Khalid on the news and the latter delayed his army's advancement. Tae' sent a message to their brethren with Tuliha. They joined them and Tae' returned to Khalid with their Islam.

After that Khalid was bent on preparations for departure to Jadila[3] and Odai requested him to delay his mission until he speaks with them. He went and talked with them till they responded positively to him. And he returned to Khalid with their Islam.

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(1) Al-Butah is a source of water at Bani Assad Ibn Khuzaima's territory.

(2) Odai Ibn Hatem al-Tae', whose father was set as an example in generosity, embraced Islam when he met the prophet, to whom May Allah's Blessings and peace be granted. He was Christian. And he visited Abu Baker during the war of apostasy and offered his folks, alms and confrimed his belief in Islam. He did not apostatize. He was generous and honest among his people and among Arabian tribes.
Odai was cool-minded and he used to feed ants saying they were his neighbours and that they had a right. He died in 67 Hijra.

(3) Jadila is a branch of Tae'.

A thousand knights followed the Moslems from this tribe. And the best births were on Tae's land; and the greatest blessings were also from Tae's people. They were so because they embraced Islam without fight and because they joined the army of Islam. In fact, Odai's service was invaluable; for both parties.It was a real noble service.

Khalid had already sent Okasha Ibn Muhassen and Thabet Ibn Aqram as a vanguard. They met Hebal, the brother, of Tuliha, and killed him. Tuliha heard the news; and he, then, went out with his brother Salama and they killed Okasha and Thabet and then returned. When Khalid came heading his army, they saw Okasha and Thabet dead. They said «Two masters of Moslems were killed. And they added: «They», Okasha and Thabet «were not only two masters but two knights, also».

Khalid led his army to Bazakha and met Tuliha's. The two armies fought fiercely as Tuliha was dressed in a gown predicting for his folks!!

While O'yaina Ibn Hessn[1] was fighting with Tuliha leading 700 knights of Bani Fazra. When the war turned fiercer, O'yaina Ibn Hessn went speedily to Tuliha asking him: Did Jebrael come to you? He replied: No! Then, he returned and fought. Then, he returned to Tuliha asking him: «Did Jebrael come to you? He said: No. O'yaina said: When does he come? Matters turned worse for us! Then, he returned and fought fiercely.

Then, he went again to Tuliha asking him: Did Jebrael come to you? He replied: Yes He told him: What did he tell you?

He said: He told me that you have a fight like his own and a talk that you will never forget. O'yaina said: Allah knew will be a talk that you will never forget. «Hey! Bani Faraza... He is a liar». Go away! Then people were defeated.

Tuliha already prepared his horse and a she-camel for his wife «Al-Nawar». When they discovered his lies, he got on his horse and carried his wife escaping. At that moment he said: «Oh!... Folks of Fazara... Those who can do this and escape with their wives let them do it!» Then, he was

(1) O'yaina Ibn Hessn was called Abu Malek. He embraced Islam after Mecca Conquest. It is also said that he became Mouslem before the Conquest. He was one of the toughest Arabians. Then, he apostatized. He was brave leading 10000 in the Pre-Islamic era. Othman Ibn Affan married his daughter.

defeated. He stayed with Kalb tribe and he embraced Islam when he was informed that Assad and Gatfan became Moslem. He keept as resident with Kalb till the death o Abu Bakr.

Tuliha travelled to perform al-Omra (the minor pilgrimage) and he passed at the outskirts of Medina. Abu Bakr was told: This is Tuliha. He replied: «What can I do with him? He became Moslem!!

When Tuliha and Fazara fell in the inferno of their bad acts, with the will of Alah, they came saying: We shall return to the right path we already got out from it and believe in Allah and his Messenger and surrender to His rule in our money and souls.

Khalid accepted those who surrendered and became Moslems from the tribes. This is the text of the acceptance:

«You have the duty of pledging to Allah and His Heavenly charter, to believe in Allah and His Messenger; to perform prayers, to give alms and to make this duty the duty of your sons and women».

None of Assad, Gatfan, Tae' and Amer accepted anything but to bring those who burnt and deformed while they were calculated as Moslems when they apostatized. They were brought, deformed and burnt as well as stoned, thrown from mounts and lowered into wells.

Abu Bakr was informed on what was done. And he sent to him Qurra Ibn Hueira with a group of people and Zubair with their hands tied.

Omm Zeml Bin Malek Ibn Hudaifa Ibn Badr was taken captive during the days of her mother Omm Qurfa[1]. She fell as maid of Aiysha. Aiysha freed her and she returned to her folks and, then, she apostatized. Al-Fall tribe rallied round Omm Qurfa. She ordered them to fight. And her gathering extended and her might cemented. When Khalid heard her news, he moved towards her and a fierce battle took place on the first day while she was standing on a camel of her mother at the prime of her glory. Several knights gathered round the camel and killed it and her. One hundred men were killed around the camel. And then Khaled sent the news of the conquest to Abu Bakr.

(1) Read «Omm Qurfa» in the book «Mouhammed the Messenger of Allah» by the author pages 307 and 308.

Taking O'yaina Ibn Hessn as captive

Khalid Ibn al-Walid held O'yaina Ibn Hessn as captive and took him to Abu Bakr. The kids of the city were calling him while he was hand-fold: Oh!!! You are the enemy of Allah... You turned into a disbeliever after you were believer!

He replied: «I never believed in Allah».

Abu Bakr forgave him and did not let anybody to kill him.

One example of Tuliha's talk

A companion of Tuliha was summoned and Khalid asked him about what Tuliha was saying.

He replied: Some of his sayings are llike this: «I swear by doves and pigeons. I swear by the crow and the most capable one of fasting, that we fasted several years before you... And our properties will reach Iraq and al-Sham; rather he fled to al-Sham.

I think when Khalid heard his silly rhythmic prose, he could not put himself together. He laughed, though Tuliha was a poet!!!

Bani Tamim's defeat

And the story of Malek Ibn Nweira

After Khalid Ibn al-Walid forced the tribes residing in the hills located to the north of the City to surrender, he moved to fight Bani Tamim at a hill near the Persian Gulf... The tribes were two parts: Christian and idol worshippers spread in the extensive pastures between al-Yamama and the mouth of the Euphrates. They embraced Ialsm during the prophet's time, to Whom May Allah's Blessings and Peace is granted, the same as all the Arabian tribes and His labourers were distributed to them.

Al-Zubreqan was among them in addition to Sahl Ibn Menjab, Qais Ibn Assem, Safwan Ibn Safwan, Sabra Ibn Amre, Waqi' Ib Malek and Malek Ibn Nweira. Then, they apostatized and prevented alms after the demise of the Messenger of Allah. And when Abu Bakr took the caliphate over and emerged victorious in his first battle, Safwan Ibn Safwan walked to Abu Bakr, and brought him the alms of Bani Amre, but during that time Tamim was busy with its own affairs.

As they were so, Sujah Bin at-Harith Ibn Sweid Ibn Aqfan al-Tamimiya came from the peninsula and claimed prophecy. Her support concentrated in her uncles from Taghleb. She was leading Rabi'a. With her also was al-Hâzil Ibn Omran of Bani Taghleb, who was Christian. He quit his religion and followed her. Sujah had already embraced Christianity before she claims prophecy alongside Aqqa Ib Hilal of al-Nimr, Ziad Ibn Fulan of Iyad and el-Salil Ibn Qais of Shaiban. Then, there came something greater than what they were busy with and at adds for.

Sujah wanted to invade Medina. She told Malek Ibn Nweira that she was asking him to be her ally. He responded to her. But other Tamim Tribes rejected to follow her and they fought her in several battles. She was defeated with Malek. After she made reconciliation with them and exchanged prisoners of war with them she moved towards al-Yamama heading the peninsula army and said:

«Hurry to al-Yamama and speed up like doves. It is a clear-cut raid after which you will not be blamed».

Sujah, wanted to attack Musailama. She headed for Bani Hanifa. Musailama knew the news and feared that if he was busy Thumama, Sharhabil Ibn Husna and the tribes around them might defeat Hajr, which is al-Yamama. Then, he sent her a message to await till he meets her. Later, he went to her with forty men of Bani Hanifa. Musailama said: We have half of the land and Quraish had the other half if it was fair. And allah returned to you the hallf which Qureish returned.

Musailama met Sujah and made a done for her; then he married her and reconciled her on the crops of al-Yamama. Each year, she takes a half and leaves the other half. She took the half and left for the peninsula and let the remaining half to al-Hazil, Oqba and Ziad. They were surprised by Khalid's coming to hem. for this they dispersed. Meanwhile, Sujah did not stay with her husband Musailama whom she believed in. She left him and returned to the peninsula; whereas Malek Ibn Nweira felt penitent for what he did because he followed Sujah and he got confused.

Khalib Ibn all-Walid moved again after he completed his mission at Faraza, Gatfan, Assad and Tae' and he went to al-Butah where Malek Ibn Nweira positioned with his confused situation. Al-Ansar stayed behind Khalid and said we had not used to do this at the era of the caliph; when we complete our mission in Buzakha to stay until he writes to us. Khalid left them behind and went on. Al-Ansar felt penitent and then followed him. Later, he moved on till he reached al-Butah; but he did not find anybody there.

Malek Ibn Nweira had allready dispersed them and adviced them not to meet together. When Khalid arrived in al-Butah, he deployed the battalion ordering them to return to the right path of Islam and to bring him all those who did not respond; if they rejected to be killed. Men with their horses came bringing Malek Ibn Nweira alongside a group of Bani Thaa'laba Ibn Yarbou'. Among them was Abu Qutada. He witnessed that they made Azan, stayed and performed prayers. A group of them said they would not do that. When they became at adds; Khalid ordered them imprisoned. They were imprisoned at a cold night. He oordered a caller that they should secure warmth to their captives; which means killing in the terminalogy of Kinana. The people beieved he wanted to kill them; but he

did not seek other than warmth. Then, the men of Kinana killed them. So, Derar Ibn al-Azwar he went out after they finished their job and killed them. He said: «If Allah willed anything it will be».

Khalid's marriage

Khalied married Omm Tamim, the ex-wife of Malek Ibn Nweira. And when the news came to Medina. Omar told Abu Bakr «Khalid's sword has become dead-beat» and he slashed him. Abu Bakr replied: «O.. Omar; you have to spare Khalid this bad description. I will never return a sword that Allah brandished against disbelivers. And he paid Malek's blood-money. Then, he wrote to Khalid a message providing that he should come to him. Khalid came and entered the mosque with a gown dressed over his clothes and with arrows fixed in his turban. Omar stood up nervously and smashed them after taking them out telling him: You killed a Moslem man then jumped to marry his wife. I swear by Allah I will stone you with your focks. Khalid kept silent thinking that Abu Bakr's attitude was the same. He came nearer to Abu Bakr telling him what had happened, and he apologized to him. Abu Bakr accepted the apology and pardoned him; but he scolded him for the marriage which was unliked by Arabians during the war days. Then, Khalid went out while Omar was still sitting there. Abu Bakr, for whom may Allah's good pleasure is prayed, told Omar to sit with him. Omar knew that Abu Bakr was satisfied with him; but he did not speak with him.

Mutamen Ibn Nweira, Malek's brother, came to Abu Bakr demanding his brothers blood-money and asking them to return their captive. Abu Bakr ordered that captive be returned and the blood-mony of Malek be paid from Bait al-Mal (Moslems treasury).

Sir william Meir said in his book «The Caliphate (1924 edition - page 26) that Abu Bakr ordered the return of captives; but he rejected to pay Malek's boold-noney without referring to the source from which he took this information. But, this runs counter to the information mentioned by «Tarikh all-Tabari», the History of al-Tabari, and Al-Kamel of Ibn ell-Ather (The Comprehensive) as well as Assad Al-Ghaba (The Lion of Forest).

In these references, there was reported that Abu Bakr ordered the return of captives and the payment of Malek's blood-money.

The wife of Malek Ibn Nweira was beautiful. Khaid loved her; then he killed her husband to marry her though he (her husband) adknowledged Islam. Malek said when Khalid ordered killing him:

This is the one who killed me He meant his wife. And because of this Omar was angry with Khalid. And he (Omar) wanted to stone him as a persoon who committed adultery.

On this event, the marriage of Khalid with the wife of Malek, Abu Numeir al-Sa'adi (the poet) said:

- Tell a quarter that they had trodden with the horeshoes; that this night lasted too long after Malek.

- Khalid killed him arrogantly at his wedding; As he had loved her before;

- Then Khalid satisfied his whims unsympathetically;

- So, he became with a family and Malek died.

Among those who certified for Malek that he had become[1] Moslem was Abu Qutada el-Harith Ibn Rabi', the brother of Bani Salma, who had given pledge to Allah that he would never stand with Khalid Ibn al-Wallid by war after that. What happenned is that when they surprised the folks they did not hurt them at night. The folks took the arms. He said: We told them we are Moslems. They said: «We are Moslems too. We told them: «Why do you have arms with you?

They replied: «Why do you have arms with you?

We said: «If you were as you say; lay your arms down!!

He said: «They laid their arms and we performed prayers together... And Khalid apologized for killing him and he gave an execuse that he had thought Malek was saying so and so while he met him. Khalid said: I did not think anything but your said so and so...

He told him: «Don't you believe he is your companion? Then, he approached him and killed him.

(1) We find this story untrue. And all history's stories are not necessarily true. The Messenger of Allah, to whom May Allah's Blessings and peace be granted; said: Don't take my companions as targets.» This means: Don't hurt them. We tend to choose the stories that magnify all the companions, for whom may Allah's good pleasure is prayed.

Al-Yamama Battle

End of 11 Hijra/ Beginning of 633 A.D.

Khalid Ibn al-Walid was fighting the apostates in Al-Yamama, the followers of Musailama. Al-Yamama is the homeland of Bani Hanifa in central Arabian Peninsla a little to the east. The east is close to Bahrain and Bani Tamim; whereas the west is close to the outskirts of Yemen, al-Hijaz and the south is close to Najran; while the north is close to Najd territory. Alyamama' length reaches a four-day travel from Mecca. It is a country of palm trees and plantations.

The number of Musailama's armies reached 40,000 combatants. These are the men against whom Khalid fought.

Musailama was a small man with ugly face; but he was efficient so as to be a leader. He had already visited the Messenger of Allah, to Whom may Allah's Blessings and Peace is granted, with a delgation from Bani Hanifa; and he met the Messenger of Allah, then, he returned to his folks and pretended that he was the partner of the Messenger of Alllah to prophecy. For this pretence, Bani Hanifa followed him. Musailama wrote a letter to the Messenger of Allah «reminding» Him that he (Musailama) was his partner to prophecy. He sent a letter carried by two messengers. The Messenger of Allah asked them about him and they told Him the truth. Then the Prophet told them: «Had messengers been killed I would have killed you!».

The letter of Musailama was as follows:

«From Musailama, the Messenger of Allah to Mohammed the Messenger of Alllah. I tell you I have been your partner to the matter and we have half of the land and Qureish has its half; but Qureish are folks who are aggressive».

The Messenger of Allah wrote to him:

«In the name of Allah the Most Gracious, the Most Merciful.

From Mohammed, the Messenger of Allah to Musailama the liar... I tell you peace be upon those who follow the right path. The land is Allah's. He inherits it to whom He wills, from His people, and the outcome will be for the pious». When the Messenger of allah died, and Abu Bakr sent battalions to the apostates, he sent Akrama Ibn Abi Jahl as a commander with army to fight Musailama. Sharhabil Ibn al-Husna followed him; but he hurried and was defeated. Then, Sharhabil stayed on the way when news came to him. Akrama, then, wrote to Abu Bakr on the news. Abu Bakr wrote to him saying: «I don't want to see you and I don't want you to see me. Do not return, then, you will weaken people's morale. Go to Hudaiifa and A'rfaja and fight the people of Oman and Mahara. Then, move with your soldiers till you meet Muhajer Ibn Abi Ommaya[1] in Yemen and Hadramot».

And he wrote to Sharhabil in al-Maqam to go to Khalid and if they completed their mission with Musailama to follow Amre Ibn al-Ass to help him fight Quda'a.

When Khalid returned from al-Butah to Abu Bakr and apologized from him and Abu Bakr accepted his apology and mobilized with him the immigrants and al-Ansar; whereas Thabet Ibn Qais Ibn Shamsh headed al-Ansar; and Abu Hudaifa and Zaid Ibn al-Khattab headed the immigrants.. Khalid stayed in al-Butah awaiting the mission to come to him. When they arrived he led them to al-Yamama with his army to meet the enemy.

When Musailama was informed on the coming of Khalid, he took his position with his army in Aqraba'a[2]. People went out and Majja'a Ibn

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(1) Muhajer Ibn Abi Ommaya is brother of Omm Salma, wife of Prophet Mohammed, to whom may Allah's Blessings and peace be granted. His name was al-Walid, prophet Mohammed called him Muhajer.

(2) Aqrabaa is a land in at Yamama on the way to al-Nubah, close to Qarqara which is a district of al-Ird, which belongs to a people from Bani Amer Ibn Rabi'a. And it is the place to which Musailama went out after he heard about the march by Khalid towards al-Yamama.

He stayed there because it is on the way to al-Yamama. And it is said it is before al-Amwal. He left the countryride of al-Yamama behind him; where as al-Nubah is between al-Basra and al-Yamama.

Qarqara is a land through which those who travel to al-Yamama shall pass from al-Basra. It has village, plantations and many palm trees; Where as al-Ird is valley of al-Yamama. And it is said for each valley there are villages and water of Ird.

Murara also went out heading a battalion aiming at revenge against Bani Amer.

He did not think about fighting Moslems.

He was taken with his companions by Moslems and were killed by Khalid except (Majja'a) for his position at Bani Hanifa. They were between forty to sixty. Musailama left money behind.

Next day in the morning, the two armies met at Aqraba'a plains.

Sharhabil Ibn Musailama said: «O... Bani Hanifa! Fight!!! Today is the day of dignity. If you are defeated, women will be taken as captives and they will be made temporary wives without any engagement. So, fight in defence of your women and protect them». Then, they fought in Aqraba'a. The banner of immigrants was with Salem, the aide of Abu Hanifa. And it was with Abdullah Ibn Hafs Ibn Ghanem, then he was killed. Later, they told Salem «We have the fear at you from yourself. He said: «How bad is the bearer of Quran... Me then».

Al-Ansar banner was with Thabet Ibn Qais Ibn Shammas. And the first man who met Moslems was Nahar al-Rejjal Ibn Onfwa[1]. He was killed by Zaid Ibn al-Khattab and the fight got fiercer; the Moslame had never had like it before. They were defeated. Bani Hanifa moved to Majja'a and to Khalid. khaled left al-Fistat. They entered to Majja'a while he was wiith Khalid's wife guarding her. They wanted to kill her. Majja'a told them not to do this saying:

«I am her neighbour». Then, they left her. He said to them: «Go on to al-Rejjal». They crossed al-Fistat and threatened Moslems at that moment. Some of them began to urge for fighting and instigate them. Thabet Ibn Qais said:

«How bad what you accustomed yourselves to O, Moslem. O, my God! I exonerate myself of what those people are doing (namely al-Yamama

(1) Nahar al-Rajjal Ibn Onfwa immigrated to the prophet, to whom may Allah's Blessings and peace be granted, and he was well educated in religion. The prophet sent him as a tutor for al-Yamama people and to preach people against Musailama. But he was even worse than Musailama on Bani Hanifa. It is said that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had said: He was a polythiest and they believed him and responded to him.

people) and I beg your pardon for what those people are doing (he means Moslems). then, he fought until he got killed.

Zaid Ibn al-Khattab said:

«I swear by Allah; I will not speak today until we defeat them, or kill and then speak with my evidence. O, people; over look and lower your sight! Press your teeth... O, people, and strike at your enemy and go on advancing..».

Abu Hudaifa said:

«O... People of Quran-ornament the Quran with your acts».

These words were effective on people's morale. Khalid launched an offensive alongside his men till he returned with them to an area further where they were, and fight got fiercer.

The enemy fought strongly. The war was at that time; sometime for Molslems and sometimes for Bani Hanifa.

Salem, Abu Hudaifa, Zaid Ibn al-Khattab and others, who were leading Moslem figures were killed.

When Khalid saw the chaos and the mix-up at his army, he wanted to distinguish them from each other in order to encourage them and inject them with the spirit of zeal. He said:

«O, people sort yourselves out so that we can know the well doing of each quarter and to know from where we are attacked».

The people of Badia (Steppe) departed from the immigrants and al-Ansar; and the immigrants and all-Ansar departed the people of Badia. When they were distinguished, they told each other: «Today runaway shall be disgraceful».

It was a great day. But casualties were many among immigrants and al-Ansar as well as among the people of villages; and they were less among al-Badia people.

Musailama stood fast and he was fiercely attacked. Khalid realized that the situation will not calm down unless Musailama is killed. He attaked them and called them for duel and chanted with the motto of Moslems at that time «O... Mohammed». He killed all those men who duelled with him. Then, he attacked Musailama who fled and ran away with his companions.

Khalid called the people to make an offensive. They attacked the apostates and defeated them.

Al-Muhakkam Ibn Tufail, who is one of the famous leaders of Bani Hanifa called: «Oh.. Bani Hanifa.. Go to al-Hadiq[1] al-Hadiqa». Then abdul Rahman Ibn Abu Bakr shot him with an arrow and hit him with his neck and killed him.

Among those who got into the garden was Musailama, Al-Bara'a Ibn Malek said: «O, Moslems... Throw me on them in al-Hadiqa».

Moslems hesitated fearing that he would be harmed. Then, they carried him and threw him inside the Hadiqa. When he jumped from the wall into it he stormed his way and fought the guards away from the gate which was closed and he managed to open it for Moslems. The Moslems rushed into Hadiqa as the landslide flod. The gate was closed after they entered as a whole and the key was thrown beyond the wall to prevent anybody from getting out.

They fought fiercely and Musailama was killed. He was killed by Wahshi, the servant of Jubeir Ibn Muta'am and a man from al-Ansar. Both of them hit Musailama. Whahsi was the killer of Hamza (Prophet Mohammad's uncle, as reported in the Prophetic Biography).

Bani Hanifa fled when he was killed and they were defeated, but they did not escape because the swords of Moslems surrounded them from every side and they all were killed.

Khalid was informed on the killing of Musailama. He went out with Majja'a who was tied with chains in order to make him acquainted with Musailama. He began to show him the corpses of the dead until they found him.

Majja'a told Khalid: «You have met the first hasty people; but most of the masses are in citadels». Khalid: «Woe unto you! What are you saying»? He replied: «I swear by Allah!! Hurry up with me to make a reconciliation between you and them, my folks. Khalid was dead-beat by war and the noble men of people were injured or killed. For all this he got tender and

(1) Al-Hadiqa (Garden) is an orchard in the land of al-Yamam owned by Musailama; surround with a strong wall called at that time by Hadiqat al-Rahman (the garden of the most merciful), then it was called «Garden of Death».

tended to comfort and reconciliation. Then, Majja'a said: «I will go to them to consult with them and consider this matter and then return to you». He went speedily and entered to the citadel; as there were nobody other than women, elderly men and weak people. He ordered women to spread their hair and to appear over the tops of citadel until he returns to them.

Later, he returned and said to Khalid: They rejected to accept what I had reconciled you on. And some of them, he added, criticized me and said they have nothing to do with me. Khalid looked at the tops of citadel as they were blackened; where as Majja'a said: «But if you want I would do something and insist on this matter! Khalid replied: What is it? He said: «You take from me a quarter of the captives and leave a quater. Khalid said: «I have agreement with you». When he completed his talk and made a deal with Khalid, the citadel was opened. There were nobody, but women, kids and old men. Khalid said to Majja'a: Woe unto you! You have cheated me. He replied: «My people; and I could do nothing but this». It was said Khalid reconciled with him on gold, silver, weapons and half of the captives and loots. When this deal was put for inspection a people of Bani Hanifa opposed, including Salama Ibn Omair al-Hanafi who rejected it catigorically and declared war against it. He recruited the people of villages and the serfs; but Majja'a insisted on the reconciliation.

Khalid wrote the following letter of reconciliation: «This is the bargain between Khalid Ibn al-Walid, and Majja'a Ibn Marara, Salama Ibn Omair and other men: He bargained them on the yellow and white (gold and silver) as well as half of the loots and the horses; and a wall from each village and farm provided that they remain safe. Then, you are safe by the word of Abu Bakr, the caliph of the Messenger of Allah, to whom May Allah's Blessings and peace be granted; as well as the word of all Moslems for commitment».

Later, Abu Bakr's letter providing that every apostate should be killed, reached to Khalid, but it was late because Khalid had already reconciled with them and honoured his deal with them and did not betray anyone. The letter of Abu Bakr, for whom May Allah's good pleasure is prayed, was delivered by Salama Ibn Salama Ibn Waqsh.

Bani Hanifa rushed to give the pledge of allegiance and exoneration from the situation in which they were involved to Khalid as he was still at his camp.

Assassination attempt against Khalid.

When Bani Hanifa met for the pledge of allegiance, Salama Ibn Omair told Majja'a: «Please tell Khalid to permit me to speak with him about a need he wants from me and about an advice. He actually wanted to assassinate Khalid. And Majja'a talked with Khalid and he gave the permission for Salama to speak with him. Salama Ibn Omair came with his sword bearing in mind his own plot of assassination. Khalid said: «Who is that? Majja'a said: «this is the one about which I spoke with you and you permitted him. He said: «Get him away from me». Then, they took him off Khalid and inspected him. They found the sword with him. They damned him and tied him up. Then, they said: You wanted to kill your people. We swear by Allah, you intended to eliminate Bani Hanifa and turn their children and women into captives. We swear by Allah if Khalid knew that you had this weapon he would kill you. And we expect that if he received the news he would kill men and take women as captives for what you had done. Afterwards, they tied him up and put him in the citadel. Meanwhile, Bani Hanifa continued to give their pledge of allegiance and exoneration from the situation in which they were involved and from the attitude they had taken towards Islam. Salama gave his pledge of commitment that he would not do anything with no impunity if they released him. They did not trust him. They did not believe him even because he might commit a folly despite a pledge of commitment given by him. He fled at night and infiltrated into Khalid's camp. The guard cried and Bani Hanifa hurried and followed him. They caught him close to some walls, but he took his sword out and attacked them by his sword. They stoned him. He placed the sword at his own neck and slew himself by himself.

Khalid's second marriage

When the story of Malek Ibn Nweira was narrated previously, it was mentioned that Khalid Ibn al-Walid married Omm Tamim, the wife of Malek after his killing. It was also mentioned that Abu Bakr scolded him when he summoned him for this matter. This time, he wanted to marry the daughter of Majja'a and he talked with him about that. Majja'a told him: «Await... You will break my back; and your back with your companion». He said: «O, man, wed me to your daughter». Then Majja'a accepted and weded Khalid to his daughter.

Abu Bakr heard the news and wrote a strongly-worded letter to him.

He said in the letter: «I swear... O, son of Omm Khalid that you are with no pre-occupation. You are marrying women while there is the blood of a thousand and two hundred men of our brethren Moslems in your quarter which is not dry yet»! When Khalid read the letter he commented on it saying: «This is the work of the left-hander... I mean Omar Ibn KhattabÏ[1].

Later, a delegation from Bani Hanifa went to Abu Bakr and told him the story of Musailama. He asked them about the rhythmic sayings of Musailama. They recited some of them to him. He said: «Woe unto you... This is a silly saying... Where did he go with you»???

The casualties of Bani Hanifa were: The killing of 7000 in Aqraba'a, 7000 in al-Hadiqa; and also the same casulties in al-Talab. The battle of Aqraba'a was the greatest among the battles of the apostates.

The casualties of Moslems : Some 360 of immigrants and al-Ansar as well as from immigrants other than Medina were killed; and 300 or more were wounded.

(1) Read the previous comment on the marriage of Khalid Ibn al-Walid with the daughter of Malek Ibn Nweira.

Names of the famous companions killed at al-Yamama

Abu Habba Ibn Gazieh al-Ansari.

Abu Dujana al-Ansari.

Abu Aqeel al-Balawi.

Abu Qais Ibn al-Harith Ibn Qais Ibn Odai al-Sahmi.

Junada Ibn Abdullah al-Muttaleli al-Qurashi.

Zurara Ibn Qais al-Ansari.

Al-Sae'b Ibn Othman Ibn Mazo'un al-Jumahi.

Al -Sae'b Ibn al-Awam brother of al-Zubair from his parents.

Sa'ad Ibn Jumaz al-Ansari.

Salama Ibn Masoud Ibn Sinan al-Ansari.

Shuja'a Ibn Wahb al-Assadi.

Safwan Ibn Amre.

Derar Ibn al-Azwar al-Assadi.

Al-Tufail Ibn Amre al-Dousi.

Amer Ibn Thabet Ibn Salama al-Ansari.

A'yez Ibn Ma'es al-Ansari.

Abbad Ibn Bishr al-Ansari.

Abbad Ibn al-Harith al-Ansari.

Abdullah Ibn al-Harith Ibn Qais Ibn Odae al-Sahmi.

Abdullah Ibn Abdullah Ibn Obbai Ibn Saloul.

Abdullah Ibn Atiq al-Ansari.

Abdullah Ibn Makhrama Ibn Abd al-Iza al-Amri.

Ali Ibn Obaid Allah Ibn al-Harith.

Omara Ibn Hazm al-Ansari .

Omair Ibn Ous Ibn Atiq al-Ansari.

Farwa Ibn al-Nimas.

Qais Ibn al-Harith Ibn Odai al-Ansari.

Malek Ibn Ommaya al-Salmi.

Malek Ibn Amre al-Salmi.

Malek Ibn Ous Ibn Atiq al-Ansari.

Masoud Ibn Sinan al-Aswad.

Ma'an Ibn Odai al-Jad al-Balawi.

Al-Nu'man Ibn A'sr Ibn al-Babe' al-Balawi.

Harim Ibn Abdullah al-Muttalebi al-Kurashi.

Waraqa Ibn Iyas Ibn Amre al-Ansari.

Al-Walid Ibn Abd Shams Ibn al-Mugheira al-Makhzomi-the cousin of Khalid Ibn al-walid .

Yazid Ibn Ous.

Yazid Ibn Thabet; brother of Zaid Ibn Thabet.

Musailama's rhythmic sayings

Musailama was dealing with his folks in a kind way and cooperarte with them at a time when he was claiming prophecy in order to rally them arround him and to increase his supporters and followers. Nahar al-Rajjal Ibn Onfwa helped him in this job. Nahar al-Rajjal Ibn Onfwa already immgrated to the prophet, to whom May Allah's Blessings and peace be granted, and he recited Quran and was educated on Religion. And then he was sent to al-Yamama's people to preach them on the one hand, and to unveil the hypocrasy of Musailama; on the other. But, he soon joined Musailama and believed him publicly!!!

For this, it was said he was worse than Musailama and more dangerous than him on Bani Hanifa!!! And, to recall his deeds, he was the one who witnessed that Mohammed, to whom May Allah's Blessings and peace be granted, had said that Musailama was the Messenger of Allah...

Historians agreed that Musailama had claimed prophecy before the death of the Messenger of Allah. But Mr. Marguellith alleged that he claimed prophecy before the emergence of the Messenger of Allah[1], and this is very strange analysis. There is nothing supporting it in history. So, what did prompt him to do this?

The reason that made him do this is the same one that prompted him to object to and criticize the prophetic biography to distort it. He wanted to make people understand that he (Musailama was imitated by prophet Mohammed and was followed by him. Thus, he claimed prophecy. And he knew well that Musailama was a liar and he was the one who imitated prophet Mohammed and the one who was ambitious to be rich. For this he went to the Messenger of Allah, to whom May Allah's Blessings and peace be granted, heading a delegation from Bani Hanifa and asked him to make him partner to prophecy- He rejected.

Musailama tried to match Quran in order to mislead the commons of

(1) Read the Islamic Encyclopdia (Musailama).

his people by his words and meanings. Follows we list some of his rhythmic sayings so that the reader may discover the mentality and the objectives of his act.

(1) I swear by the dark night and the fierce wolf I never cut any wet or dry.

(2) I swear by the black night and the long black wolf, and the time, I never broke a taboo...

(3) Bani Tamim are good pure folks. There is neither fear for them nor tax. We are their good neighbours as long as we live. We protect them from every man; but if we died their affair shall be referred to Allah, the most Merciful.

(4) The Sheep and their colours; and the most wonderful is the black and its milk. And the black sheep and the white milk; it is pure miracle.

(5) Oh... Frog; the daughter of two frogs. Whatever you may, your top remains in the water and battom is in the mud. You shall not prevent the drinker; and you cannot trouble the water.

(6) And I swear by the seeds which produce plantation; I sear by the harvesters and the threshers of wheat; I swear by the grinders; I swear by the bakers of bread and the makers of the yogurt and of butter... You are better than the owners of wool... You shall prevent your countryside and you shall oppose the men of injustice(!!!).

Musailama's bad acts

When Musailama alleged prophecy he did not find it sufficient to make his people listen to his rhythmic sayings; but rather he was forced to show them «some» of his miracles. He used to tell them the miracles of the prophet which attracted the Arabs. They came to him requesting aid when they needed it and to see his ability to make miracles like all prophets. He found himself forced to respond to all their demands; and if he did not do that they would belie him and mock him too; and then leave him without supporters.

He tried to show them some of his acts; but he did no succeed in any of his attempts; not to mention that his acts resulted in yielding counter fruits; the opposite of what he meant. And this is the will of Allah; Be He exalted; to show his lies and his bad acts and their bad consequences.

There came to him a woman telling him: «Our palm trees are thin and tall and our wells are dry. Pray to Allah for our water and Palm trees, the same as Mohammed, the Messenger of Alllah, to Whom May Allah's Blessings and Peace be granted, prayed and supplicated for the people of Hazman. He asked about this. And it was said that Prophet Mohammed, to Whom May Allah's Blessings and Peace be granted, supplicated and then He took out water from their wells; moved it in his mouth then He spit it into wells and they flooded with water after they were dry; and each palm tree gave birth and bore fruits.

Musailama imitated Him but the wells water went less and less; and palm trees became very dry; May Allah spare us this evil!!!

Nahar told him: Touch by your hand the children of Bani Hanifa like Mohammed. He did and touched the children by his hand and put it on their heads and then he put dates in their mouths by his hand. But, the children turned hairless and found it very difficult to speak and utter words.

Abu Talha al-Nimri came and asked him about his situation; he told him that a man visiting him in darkness. He said: «I witness that you are the liar and Mohammed is the true; but the liar of Rabe'a is much more

beloved to us than the true of Mudar». He was killed with him at Aqraba'a Battle while he was still disbeliever.

They told Musailama «follow their walls as Muhammed used to do; and perform your prayers there. He went into one of al-Yamama's walls and abluted. Nahar said to the wall's owner: What dooes prevent you from the ablution of at Rahman (the merciful) till you water your wall and wet it down as Bani al-Mahrieh did.

They are a family of Bani Hanifa.

A man of al-Mahriehh came to the Prophet, to Whom May Allah's Blessings and Peace be granted, and took the water by which He abluted and moved it to al-Yamama and emptied it in his well. Then, he watered his arable land from it. Ever since, it remained green and fertile.

The man of the land from which Musailama took water and abluted by it, used the ablution water of Musailama and watered his land by it; but it turned into a waste land, in which no green or pasture grew!!!

A man visited him and told him: Pray to Allah for me to help me plant my land; it is sterile. Please, pray for me as Mohammed prayed for Sulma and helped him plant his land. He told Nahar: What he did Nahar? He replied: A man came to Mohammed, he was Sulma. The Prophet prayed and gave him a bucket of water, and the Prophet empted a water from His mouth and then the man (Sulma) emptied the bucket into his well. And the water of the well became abundunt after it was rare; and the man used it for his family's needs and for irrigating his land.

The man went and did with the bucket the same as Sulma did; but his land was soaked with water and its soil did not dry up and is trees and plantation did not give any fruit.

Then, a woman came to him and requested him to pray for her Palm trees to grow and give fruits but their clusters decayed and faded away on the Day of Aqraba'a.

These are some of Musailama's bad acts by which Allah, Far is He above having the partners they ascribe to Him, wanted to unveil him.

We already referred that Mr. Marguilleth claimed that Musailama had alleged prophecy before he Messenger of Allah, to Whom May Allah's Blessings and Peace be granted.

But, there is evidence that proves the opposite of his allegation. He tried to imitate Islam, but he failed.

Abdullah Ibn al-Nawaha used to call for prayers. And Hujair Ibn Omair used to call for prayers too by exaggerating and saying: «I witness that Musailama is the Messenger of Alllah». He exaggerated so as to believe himself and to believe Nahar and mislead those who already embraced Islam.

The Apostasy of Bahrain's[1] people

The year 11 Hijra (632-633 A.D.)

AS Khaled Ibn al-Walid continued to score victories from northern Arabian Peninsula to central Arabian Peninsula, the army sent by Abu Bakr were fighting the apostatized tribes and other rebellious tribes in other places. Al Munzer Ibn Sawa al-A'bdi was the Governor of Bahrain at the time of the Messenger of Allah, but he fell sick and died after the demise of prophet Mohammed in a while. Afterwards, the people of Bahrain apostatized and Bakr also apostatized.

Al-Jaroud Ibn al-Mu'alla came to the Messenger of Allah, to whom May Allah's Blessings and peace be granted, heading a delegation from Abd Qais in the10th year of Hijra and he converted into Moslem from Christianity. The prophet, to whom May Allah's Blessings and peace be granted, was very pleased for this and hononred him very much. And when He educated Al-Jaroud Ibn al-Mu'alla, on religion; the prophet returned him to his folks, Abd Qais[2].

When the Messenger of Allah died, he was informed that they had said: «Had Mohammad been a prophet He would not have died»... Then, he gathered them and told them: «Do you know that Allah had prophets in the past? They said: Yes. He said: «What did they do? They said: Died. He said: Mohammed, to whom May Allah's Blessing and peace be granted, had died like them. And «I acknowledge that there is no God but Allah and that Mohammed is the Messenger of Allah». Thus, all of them embraced Islam and remained Moslems. Abu Bakr had already sent Al-Ala'a Ibn al-Hadrami for fighting the apostates in Bahrain. And when he arrived at the outskirts of al-Yaman, Thumama Ibn Athal al-Hanafi followed him in the

(1) Bahrain is a name of a country an the Persian Gulf between al-Basra, Oman and al-Yamama in the central road between Mecca and Bahrain.

(2) He is known as Al-Jaroud Abu al-Munzer. It was said his name in the pre-Islam era on Baker Wael and he hit them and took loots.

area of Bani Hanifa; and Qais Ibn Assem al-Menqari also followed him. Amer and when «the Sons», Sa'ad Ibn Tamin and al-Rabab followed him too and and joined his army. He marched through al-Dahna'a [1]with them. When they reached the wilderness, he went down and ordered the people to do the same at night; but their camels ran away with their loadings. So, they ran out of camels, food and water. And they were depressed and very sad; but they commiserated each other. Al-Ala'a summoned them and they met with him: He said: «What is the depression befalling you??

They replied: «How could we be blamed as if we got up tomorrow morning and the sun began to get hot we would perish».

They said; You will not be so; you are Moslems and as you are toiling for the sake of Allah and as you are the supporters of the right path of Aallah; don't worry: I swear by Allah, you will never be a fiasco».

(1) It is a land from Bani Tamim's area in which there are seven red sand mountains.

Al-Ala'a Ibn al-Hadrami's miracle

Al-Ala'a Ibn Hadrami's supplication was postively responded. When the army prayed in the morning, al-Ala'a knelt and also people did so. He began to supplicate and beseech Allah the Almighty and and they did so with him. Then, some mirage brightened under the rays of the sun . He turned to the row behind him and said : «Let some one look at this and tell us what is it! A man went and investigated; Then he returned. He said: «It is a mirage». Later, they continued to pray and supplicate. Another «mirage» glittered under the sun rays. He said: «Water». He got up and others marched with him to the place. They drank and washed. And as day reached its prime period, camels came from all directions and drank water. There was no stream or water source in this place before this day. Afterwards, they marched and reached Hajr[1], and al-Ala'a sent a messenger to al-Jaroud ordering him to stay at Abd Qais in the next place. And he moved with his people to the place and stayed there near Hajr the disbelievers gathered with al-Ala'a Ibn al-Hadrami.

(1) Hajr is a city. It is the base of Bahrain.

The Trench war

Each party was afraid of the other. Then, the Moslems and the disbelievers took their positions in the trenches. They fought and later returned to their trenches for a month.

The enemy's army entertains and drinks.

The stay of both armies in the trenches lasted for long. One night, the Moslems heard a great noice and clamour inside the disbelievers camp. Al-Ala'a sent Abdullan Ibn Hazaf in order to investingate the news of the enemy. When he returned he told his people that th enemy's soldiers are drunk.

Then, Moslems moved out and stormed the disbelievers trenches and captured all the camp and al-Hutam was killed. He was killed by Qais Ibn Assem after cutting his leg by Afif Ibn al-Munzer al-Tamimi. Al-Ala'a divided the loots and granted those men who fought well clothes. He gave Thumama Ibn O'thal al-Hanafi a number of banners that were possessed by al-Hutam, and by which he was showing a high profile and haughtiness. And, it was a paradox that this was the reason for his death!.

March towards Darin[1] and another miracle for al-Ala'a .

Most of the army moved towards Darin, which is an enclave in Bahrain. The distance between the coast and Darin was a day and night march in some cases by a sea journey. They got on board of ships and the other part of the army returned to their homes and folks..

Al-Ala'a wrote to those who remained true believers in Islam, from Bakr Wael, ordering them to stand in the face of the defeated ones and the apostates in every route and they obeyed the order. Their messenger came to Al-Ala'a carrying the news. He ordered people to be delegated to Darin; and he told them: «Ala'a showed you his miracles in the land to get telling lessons of that even in th sea. So, stand up and march towards your enemy

(1) Darin is an enclave in Bahrain.

through the sea. (After that, they moved and stormed the sea by horses and camels; and some of them moved on foot; and they and he supplicated and besought Allah saying: «O... Allah, the most compassionate, the most generous and the wisest; the only Allah, omni-present and the only omni-potent Who survives the dead, O... Allah the ever lasting... There is no God but you O, our Allah...» Allah willing, they crossed the bay walking on sand over which was a water flooding only the camel-shoes.

Moslems' victory and polytheists' defeat.

The Moslems and the polytheists met and fought fiercely. The Moslems emerged victorious and the polytheists were defeated. Many casualties were among the polytheists. And the Moslems got many loots and captured many captives. The knight got 6000 of the loots and the on-foot fighter 2000.

Afif Ibn al-Munzer said:

Didn't you sea that Allah harnessed His sea and shook the ground under the disbelievers. We supplicated the one who cut seas and He responded in a miroculous manner. In Assad al-Ghabah (The lion of the forest), it was narrated that al-Hadrami is from Hadramot; an ally of Harb Ibn Ommaya. He marched through the sea by words; he uttered and supplicated by them!!!.

A monk embraces Islam .

Among the Moslems there was a monk from the people of Hajr. He embraced Islam. They told him: What are the reasons for your becoming a Moslem? He said: Three things: I feared that Allah would deform me[1] after that: (1) A flood in sand (2) Levelling the sea (3) A supplication I heard at their camp which had a magic attraction: «O, Allah... You are the merciful, most compassionate. There is no Allah but you, and the most wonderful who has nobody before him and the omni-present and omni-potent who doesn't die; He is the Creator who sees but cannot be seen. All the time You are the One Who knows everything»... So I knew that the people were not assisted by angels except when they were right. The companions of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, heard the story after that date. History did not mention the name of this monk who embraced Islam.

(1) If I did not embrace Islam.

Al Ala'a's letter to Abu Bakr

al-Ala'a wrote to Abu Bakr on the defeat of Al-Khandak (Trench) people and the killing of al-Hutam. Following is the text of the letter:

«Allah, Be He exalted, has taken our enemy's brains and awareness by a drink that hit them in the day and we stormed their trenches; and we found them drunk. We killed them all except those who ran away. Allah hs killed al-Hutam».

Abu Bakr wrote to him: «You have been told on Bani Shaiban Ibn Tha'alaba Tammam and on what the apostates did. Send them soldiers and crush them and take captives from them. Then they would not get together!.

The Apostasy of Oman and Mahra's people .

Oman is a name of an Arabian area located on the coast of al-Yaman (Yemen) and al-Hind (India) sea. It covers many districts in which palmtrees and other plantations are grain. But its hat climate is set as an example. Al-Zujaji said it had been named Oman as Oman of Ibn Ibrahim al-Khalil. And Oman is a mountainous are in which there area the Green Moutain and other series of small mountains close to the sea coast; and its capital now is Muscat on the Persion Gulf.

Mahra, as the author of Mu'jamal-Buldan (The Dictionary of countries) said was found as a name written by a group of ancient science chiefs; They do not differ at it.

This is confirmed by Yaqout in his dictionary. But the Islamic encyclopedia wrote it «Mahra»; where is the Medieval Centuries Book of the Cambridge University wrote it in the second part «Mahara». So, it (Mahra) is located in south-east of Arabian Peninsula on the Indian Ocean between Hadramot and Oman. (In Oman, there was a prominent character, who is Zu et-Taj Laqit Ibn Malek al-Azadi. He was tantamount to al-Julandi, in the pre-Islam era. He claimed prophecy and he beat Oman as an apostate. Then Jaifar Ibn Al-Julandi chief of Oman people and Abbad resorted to mountain and sea. Later Jaifar asked for help from Abu Bakr. Abu Bakr sent to him Hudaifa Ibn Muhasser al-Galfani from Hemiar[1], and he sent A'rfaja el-Bareqi from al-Azad to Mahra; when they were close to Oman, they wrote to Jaifar. Then continued to carry out the mission they were ordered to fulfil.

Abu Bakr had already sent A'krama to Musailama in al-Yamama. Then he sent Sharhabil Ibn al-Husna and ordered them to do what Hudaifa and A'rfaja were ordered to do. And when they carry out their mission there they have to move to Yemen. A'krama followed them to the area before Oman. And when they reached Rajama[2] which is close to Oman,

(1) In Assad al-Ghaba (Lion of the forest) the name is Hudaifa of Qalani, the right is what was mentioned in Al-Tabari History and Al-Kamil By Ibn Athir.

(2) It is a long red mountain in which Abu Bakr's army arrived on their way to Oman during the Apostasy days and al-Rajam Day is one of theirs.

they wrote Jaifar and Abbad. Laqit was informed about the army's arrival. He massed his troops and camped in Daba. Then, Jaifar and Abbad went out if their camp and stayed in Suhar[1] and they sent to Hudaifa and Akrama and A'rfaja. They came to them. And they wrote to the chiefs of Laqit's troops and they left him. Later, they met in Daba[2] and fought fiercely. The victory was scored by Laqit. Moslems saw th failure as polytheists scored victory. As they were in this case, the Moslems received support and assistance from Bani Najieh led by al-Kherret Ibn Rashed and from Abd Qais led by Saihan Ibn Suhan and others. Allah supplied Moslems with might and the polytheists ran away and retreated. Some 10,000 were killed from the polytheists at the battle. They were looted, and their women and children were taken captives. One fifth of the loots were sent to Abu Bakr with A'rfaja. The one fifth was about 800 heads; whereas Hudaifa remained a lever for calming people down and keeping order. Akrama Ibn Abi Jahl marched towards Mahra after he carried out his mission in Oman. Alongside him, there were troops from Najieh, Abd Qais, Raseb and Sa'ad. He stormed their country and he found two groups there. One of the two groups was with a man called Shakhrit, the other was with al-Musabbeh, one of Bani Muhareb's men. Most people were with him; but they were at odds. Akrama wrote to Shakhrit before he fought him. He responded to him and embraced Islam. Then, he wrote to al-Musabeh, who was supported by most people, but the latter did not respond because he was arrogant for his big army. He marched towards him with Shakhrit and fought him. The apostates were defeated and their chief wa killed.

Moslems got many loots among which were 2000 camels. Akrama sent one fifth of the loots to Abu Bakr with Shakhrit. So, Akrama's authority strengthened and the apostates became Moslems.

(1) Yaqout said it is an area in Oman which is of good air and fruits. It is built of tiles.

(2) Daba is a souk of Arabians in Oman.

Yemen's Apostasy.

Qais Ibn Abd Yaghouth apostatized in Yemen again when he was had informed that the Messenger of Allah had died. He did so though he had taken part in killing al-A'nsi as it was mentioned before.

When he apostatized, he wanted to get rid of Fairouz and Dazweh. He cheated them and invited them to a food; and when Dazweh came in, he killed him. But, Fairuz, when he was about to come in, he heard two women talking and saying: «This will be killed Dazweh. Then, he ran away to Khulan Mount where his uncles stay. He took a refugee there and he wrote to Abu Bakr telling him about what had haplpened. Later Qais resorted to dismembering «the Sons»; when Fairouz knew he got harder in his war and he sent a message to Bani Aqil Ibn Rabe'a and Ikk asking for help, then they supplied him with men. He moved leading them and those men who were with him. He met Qais's troops near Sana'a and thought with them fiercely. While they were in the battle. There came Akrama Ibn Abi Jahl from Mahra heading his army; and also came Al-Muhajer Ibn Abi Ommaya heading an army from Mecca and al-Taif; as well as Bajila with Jarir to Najran. Farwa Ibn Museik al-Muradi joined him. And, then, Amre Ibn Ma'ad Karb, who already apostatized came and entered to al-Muhajer without any word of safety. He was tied up. He took them to Abu Bakr. He told Qais:

«O, Qais... You killed the people of Allah and depended on the apostates as supporters against the believers».

Qais denied that he had anything to do with the killing of Dazweh (as his killing was done in secret. So, al-Muhajer did not demand him of Dazweh's blood-money.

He said to Amre Ibn Ma'ad Karb: «Don't you feel ashamed that you are every day either defeated or captured. Had you supported this religion Allah would have promoted you!».

He said: «I have done no crime to prevent my acceptance... Then, Abu Bakr released him». They returned to their tribes. Al-Muhajer marched

towards Najran[1] and combatants met against al-A'nsi's companions; who requested safety; but he did not accept their request and they were killed. Afterwards, he moved to Sana'a and entered the city. Then he wrote a message to Abu Bakr on that event.

(1) Najran is an area of Yemen. Its people became Christians after they were polytheists worshipping idols.

Hadramot and Kinda's Apostasy.

Hadramot is an area in the Arabian region. It was said that it was called so because Ibn Qahtan was the first one to stay there. His name was Amer. And when he took part in battle, he managed to kill many persons of his enemy. Thus they used to say when he comes: Hadara Mot which means(Death has come). Then this became his title. They turned the name into one component name (Hadramot) and mixed it together like this. Later, they called the land on which this tribe used to stay Hadramot; and afterwards the whole country was called so.

Yemen is located to the west of Hadramot; and Oman is located to its east; where as al-Dahna'a is located to its north.

Yaqout said: «It is an extensive locality in eastern Aden close to the sea around which is too much sand known as al-Ahqaf.

Al-Asha'ath Ibn Qais had visited the prophet, to whom May Allah's Blessings and peace be granted, with a delegation from Kinda, from Hadramot, who embraced Islam. And they asked for a man to be sent to teach them the worshipping and callect their alms. The prophet sent with them Ziad Ibn Labid al-Biadi[1] as an official representing Him, to whom May Allah's Blessings and peace be granted, to teach them and answer their questions.

When the Messenger of Allah died, al-Asha'ath did not give his pledge of allegiance to Abu Bakr, for Whom May Allah's good pleasure is prayed.

Ibn Omru'o al-Qais Ibn Abes adviced him to give his pledge of allegiance to the Caliph of Moslems, but he didn't accept to do that..

Ziad wrote to Abu Bakr about this. Abu Bakr, for his part wrote to at Muhajer Ibn Abi Ommaya, who was in Sana'a after killing al-A'nsi to help

(1) Ziad Ibn Labid al-Ansari is entitled Abu Abdullah. He went out of Medina to the Messenger of Allah and stayed with him in Mecca till the Messenger of Allah immigrated to Medine. He was called an immigrant supporter (Ansari). He took part in al-Aqaba and Badr as well as Ohud, al-Khandaq and al-Mashahed with the Messenger of Allah.

Ziad by himself personally and to fight the apostates with him and to supply him with other Moslem combatants.

Ziad mobilized his troops and clashed with his enemy. Allah provided him with victory over them and he forced them to take refuge in al-Nujir[1] after they shot arrows at him. He sealed off the area and kept them imprisoned inside the fortress. Then, A'krama came with his army and they couldn't stand it inside the fortress. Later, they met with al-Ash'a'ath and requested him to ask for safety for them. He, then, sent to Ziad Ibn Labid asking him for safety in order to meet him and speak with him on the matter. Ziad Ibn Labid gave him his word for safety.

When he met him he requested him to gave safety to al-Nujir people and to reconcile them. But, Ziad turned his request down; and he asked him to make seventy men become Moslems including Qais's brother, his cousins and family. But, he forgot that his ruling would remain effective as regards others.

Seventy men went out . He wanted to kill al-Asha'ath and he told him: «You have taken yourself out of safety by completing the number of seventy. Al-Asha'ath requested him to take him to Abu Bakr in order to judge on the matter. They opened al-Nujir fortress. There were many inside. He couted them. They were some 700 men. He killed them. The people blamed al-Asha'ath and they said to Ziad: «Al-Asha'ath betrayed us. He took safety for himself and for his family as well as for his money; but he did not take it for us though he went to take it for us all.

Ziad rejected to bury the bodies of the dead. He left them food for monsters. This was tougher on those who survived than killing. He also sent the captives with Nahik Ibn Ous Khuzai'ma and he wrote to Abu Bakr: «We do not trust any ruling but yours». And he sent al-Asha'ath tied up with his money in order to be judged by Abu Bakr.

(Abu Bakr scolded al-Asha'ath saying: «You have done... You have done...

Al-Asha'ath said: You go before me to your war... And he asked him to return his wife to him. He had engaged Omm Farwa Bint Abi Quhafa, the sister of Abu Bakr when he visited the Messenger of Allah, to whom

(1) Al-Nujir is a fortress near Hadramot.

May Allah's Blessings and peace be granted, and he helped him marry; but delayed the marriage till he brings the second.

Abu Bakr forgave him after he embraced Islam before him and he returned to him his family. He told him: «Go... Let me hear your good news!».

When al-Asha'ath married Omm Farwa he held his sword and entered the camel market and began to slay each camel or she-camel he sees. People cried: «Al-Asha'ath has become a disbeliever». When he finished he left his sword and said: «I swear by Allah, I haven't disbelieved but this man gave me his sister as a wife. And if he were in our homeland it would be a feast other than this. O... People of Medina; slay and eat... O, owners of camels come and take their prices.

There had never been a feast like it.

Khalid's march to Iraq and al-Hera Accord

the year 12 Hijra-633 A.D.

[1]Al-Muthanna Ibn Haritha al-Shibani was one of those men who fought in Bahrain and emerged victorious.

He requested the permission from Abu Bakr to invade Iraq. The caliph Abu Bakr gave him permission to do. He invaded them before the coming of Khalid. He advanced to the Persion Gulf and took over al-Qatif. Then, he led his army to the delta of Euphrates.

His army's number reached 8000 combatants; but he was met with resistance by the army of the enemy. Abu Bakr sent to Khalid Ibn al-Walid, while the latter was in al-Yamama ordering him to march to Iraq.

The rebellion was supressed in all the Arabian region early in the 12th Hijra year. Abu Bakr took care of sending armies to other places and he sent two armies to the north. He gave Khalid the command on one of the two armies. With him was al-Muthanna to march towards al-Oballa[2], then towards al-Hera[3]. And he gave the command on the second army to Ayyad and directed him to march towards Doma, which is located between the Persian Gulf and al-Aqaba Gulf. Then, he was directed, to march to al - Hera too. If any of them arrived there before the other he would be the commander.

Ayyad, whose destination was Doma, was delayed by the enemy for a long period. But Khalid did not meet any resistance on his way to Iraq as Ayyad did.

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(1) Al-Muthanna was the man who encouraged Abu Bakr and Moslems to fight the Persians. He was a noble brave man. He fought Persians well. His victories over Persians was the oppreciation of Abu Baker, for whom may Allah's good pleasure is prayed.

(2) Al-Oballa is a town on the shores of Tigris (Greater Basra) in the corner of the bay that leads to al-Basra city. It is older than al-Basra because al-Basra became a city during Omar Ibn al-Khattab's caliphate as al-Oballa was a city before it.

(3) Al-Hera was there miles away from al-Kufa in a place called al-Najaf. It was a center for a group of kings who embraced Christianity and were ruled over 600 years by Persia.

A big number of Beduins joined him and strengthened his force and increased his army to 10,000 combatants except al-Muthanna's army whose number reached 8000. All of them were under the command of Khalid.

(The first one be met was Hormuz. The Arabs, hated him for his injustice and they used to set him as an example. They said: «More polytheistic than Hormuz.

Khalid wrote to him before marching with his army: «Become Moslem you will be safe. Or conclude for yourself and your people a liability accord to be free; non-Moslems under Moslem rule; or acknowledge tribute; or you will be punished and blamed... I have come to you with a people fond of death as much as you are fond of life».

(Hormuz placed before him Quabaz and Anoshajan, the children of Ardashir the Great. Khalid heard about them and he moved with the people to Kadema[1]; but Hormuz reached there before Khalid. And Khalid reached; but stayed there away from a water source. His companions told him: What can we do? He replied: «I vow that water will be possessed by the most patient and the most generous of the two armies. Khalid marched towards the Persians, Allah sent a cloud which rained before the Moslems and turned into a stream of water. So, they had confidence and their morale strengthened.

(1) Kadema is located on the way of Bahrain from Basra. It is today in Kuwait to the west of Kuwait city, the capital.

Zat es-Salasel Battle

Hormuz went out from among his troops and he challenged Khalid to a duel. His companions plotted to cheat and kill Khalid... Khalid emerged and walked towards him and Hormuz also dismounted and walked towards Khalid. They duelled and Harmuz's companions attacked Khalid with their commander; but Khalid killed him and the Presians were defeated. A big number of their soldiers were also killed.

The battle was called Zat es-Salasel; because Hormoz had tied a group of his soldiers with es-Salasel (chains) fearing that they would run away. Quabaz and Anoshajan escaped and survived. Khalid took Hormuz's helmet, which was worthy of 100,000 for it is the symbol of honour, the degree which Homuz got from kusra (Caesar) when he reached the highest degree of confidence by the Caesar of Persia. It was studded with jewelry.

Khalid sent the least and the captives to Abu Bakr. Moslems also took an elephan, which they sent alongside the loots to Medina with other loots. When the elephant was displayed before the people women said: «Is it created by Allah»? Then Abu Bakr returned it.

Woman Fortress and Man Fortress.

Khalid marched till he reached the Greater Bridge in Basra. And al-Muthanna Ibn Haritha walked to Woman Bridge. Al-Muthanna Ibn Haritha appointed his brother who cordoned it. And he went on to her husband at his fortress called (Man Fortress) and he cordoned it and he forced them down and killed them seizing their money and prossessions. When the woman knew that she made a reconciliation accord with al-Muthanna. She became Moslem and married al-Muthanna.

The Fortress was a palace and the name of the woman as it was mentioned is al-Baladzi, Kamor Zad Bint (daughter) of Nersi, who is the cousin of Alnoshajan, but she was called the woman because Abu Mousa al-Asha'ari visited it and he was served a mixture of food. Then he repeated his saying that she had supplied him with the food of woman. So, the name of woman prevailed and it was known as the Fortress of Woman.

Each knight got 1000 dirhams and each on-foot soldier got one third of the sum.

The Persians' second defeat

Al-Thina Battle

Safar year 12 Hijra-633 A.D.

when the news of Hormuz's defeat reached al-Madaen, the capital of Persia, their monarch Ardashir sent another army led by Qaren Ibn Qerianis. When he arrived in al-Mazar[1], he joined the defeated army and returned with it alongside Qubaz and Anashajan. They stayed at al-'Thina, which is a tributary of the Tigris. They confronted al-Muthanna who had already stopped at al-Thina. He was in danger. But Khalid caught him up and they met in suitable time. A fierce battle broke out and Persians were defeated. Some 30,000 soldiers of Persia were killed at the battle[2] save those who drowned or fled by boats.

The river was a natural barrier which prevented Moslems from hunting the Persian soldiers; but loots were very great. Every man capable of fighting was killed; women were taken captives and tribute was taken from peasants and they became free, non-Moslems under the Moslem rule. And their land remained theirs. Abu al-Hasan el-Basri was among the captives. He was Christian.

The soldiers were placed under the command of Sa'id Ibn Nu'man and the tribute was placed under the supervision of Sweid Ibn Magren al-Mazni. Meanwhile, Qaren Ibn Qerianis, the commander of the Persian Army, who was sent by Ardashir, for assisting Hormuz, was killed by Ma'qel Ibn al-A'asha Ibn al-Nabbash, and Assem killed Anoshajan, and Od'ai Ibn Hatem killed Qubaz. Noteworthy is that Qaren was given the honours title by Kusra and it was his first fight against Moslems.

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(1) Al-Mazar is in Missan between Wassit and al-Basra In al-Mazar there is the tomb of Abdullah Ibn Ali Ibn Abi Taleb.

(2) This figure was mentioned by al-Tabari and Ibn al-Athir. But others didn't mention any figure. They said the casualties were many. So, the figure is approximate.

[1] *Al-Walja Battle Safar year 12 Hijra-April 633 A.D.*

The Royal court in Persia went into chaos and confusion as the Arabs scored victories. The Ppersians talked between each other and decided that the Arabs must be fought by the Arabs who know their military plans.

The monarch recruited a big army from the tribe of Bakr and other tribes loyal to him. Then, he appointed a well-known commander to lead the army. He was called al-Andarzagar, who was Persian. And later he sent Bahman Jazweh after him to lead the monarch's armies. Al-Andarzagar was sandwiched between al-Hera and Kaskar and between Arabians of al-Dahia. Thus, armies advanced towards al-Walja near the place in which the two rivers (Tigris and Euphrates) meet.

Khalid had already left a land-guardian division. It was in the delta invaded before. And he, then, marched to confront the enemy in al-Thina. The two armies met and clashed in a very fierce and long fight, in the area of al-Walja.

Moslems emerged victorious thanks to the plan of their commander who surprised the enemy and strongly hit them from two sides as well as an ambush from the backside. The defeat was categorical and decisive. Persians and their Arab loyals ran away after a big number of them were killed. Many of them were also taken prisoners of war. Al-Andarzagar fled after his defeat. Then, he was found dead of thirst in the wilderness. Khalid granted safety to peasants and they returned as free non-Moslems under the Moslem rule. But, the families of the combatants, and their supporters were taken captives.

Khalild's speech.

Khalid Ibn al-Walid met the people and delivered a speech in which he tried to make them like Persia and feel bored of Arabian country. He said: «Don't you see food is too much. I swear by Allah: Had Jihad (holy war) for the sake of Allah and supplication to Allah, to whom may all glory and majesty be ascribed been not required, and had it not been for living, my opinion would have been that me should fight for this countryside to be its owners, and to leave hunger and scarcity for those who caused them»...

(1) Al-Walja is a place beyond the land of Kaskar. And Kaskar is a large area known for its kaskarian chickens.

[1] Ollayes Battle

Rabe' al-Awal 12 Hijra-May 633 A.D.

Bani Bakr tribe was divided into two parts in the battle field; part of it was with Persians. And when Khalid hit with all strength Bakr Ibn Wael's people who were their supporters and helpers of Persians, Christians expressed backing and solidarity with them and wrote messages to Persians and Persians replied them. They met at Ollayes led by Abdul Aswad al-Ijli. The Moslems of Bani I'jl were the toughest at those Christians.

Ardashir, the monarch of Persia, wrote to Bahman Jazweh as the latter was in Bequsiana: «March on to Ollayes with your army till you meet those Persians and the Christian Arabs. Then, Bahman Jazaweh met Jaban, and Jaban marched towards Ollayes which is in the central area between al-Hera and al-Obbalah.

Later, Bahman continued marching to Ardashir to know his opinion and to receive his orders. He found him sick and kept staying at court. Meanwhile, Jaban went on till he arrived in Ollayes and stayed there.

Khalid got the news about the gathering of Abdul Aswad and his companions. He marched towards them without knowing that Jaban was close to him. He left nearby al-Hafir a strong division to keep his back safe and protected. He suddnely emerged before the first row and challenged their commanders to duel.

(Malek Ibn Qais emerged as a challenger to Khalid. Khalid told him: «O.. Son of the bad woman!!! Who did encourage you to fight me as you have no loyalty? He killed him. Then war erupted between the two armies and they fought fiercely.

(1) It is in Iraq close to Badia (semi-sahara). It is on the borders of Persia.

The River of Blood.

When Khalid was met with strong resistance by the enemy he said: «O, Allah... I beseech your help to defeat them and to drown them with a river of their blood». At last, the Persians couldn't continue resisting Moslems and they were defeated. Khalid ordered his caller who called people not to kill anybody; but to hold the enemy's soldiers as prisoners except if they resisted the Moslems. Horses came as they were taken prisoners of war driven in front of them. Men were pushing them forcibly towards the river where they were killed. Blood flowed in the river and for this it was called «the River of blood».

Khalid sent the news with a man called Jandal from Bani Ijl to Abu Bakr, for whom May Allah's good pleasure is prayed, that Ollayes was conquered. He also informed Abu Bakr on the loots and the captives as well as the area conquered. Abu Bakr ordered that Jandal have a maid from among the captives.

The number of the killed soldiers from the enemy reached 70,000 as al-Tabari mentioned. And Ibn Maqren al-Aswad Ibn Qurtaba wrote poetry on this event. He said: We killed seventy thousand men of them; And the remaining were under captivity.

Amgeshia Battle and its demolition

When Khalid completed his mission in Ollayes, he moved to Amgeshia. It was a district like al-Hera. He took all loots in this area and its people left it to the wilderness. The share of each night reached 1500 except what those excellent combatants took as a reward.When Abu Bakr received the loots he said: «Women were unable to give birth to a man like Khalid».

Another story tells the following: «Your lion ran with another line and he beat that one and caught the meat... Women were unable to give birth to a man like Khalid».

Al-Hera blockade and handing it over

Rabe' al-Awal-Year 12 Hijra-September 633 A.D.

Khalid marched from Amgeshia to al-Herạ. He carried men and equipment on board of ships. The Persian ruler of al-Hera (Mozaban) went out. His name was Alazazbah. He sent his son to place barriers and block the water from the Euphrates. Ships remained on ground. Then, Khalid marched with his horses towards Alazazbah. He met him by the mouth of the Euphrates in Badaqla and killed him and his companions. But the city was fortified by Four fortresses. It stood fast and rejected to surrender. Moslems cordoned them and fought them and stormed the houses and the Monasteries. They killed many. The priests and the monks cried: «O.. The people of palaces; nobody is killing us but you. Then, the people of palaces called the Moslems. We accepted one of three things: Either Islam, or tribute or fighting».

Alazazbah ran away after he heard that Ardashir had died.

Following are the names of al-Hera Palaces in which they took a refuge:

(1) The White Palace in which there was Eyas Ibn Qabisah al-Tae'. Derar Ibn al-Azwar was the one who cordoned it.

(2) Al-Gerien Palace in which there was Odai Ibn Odai. Derar Ibn al-Khattab was the one who encircled it.

(3) The Palace of Ibn Mazen in which there was Ibn Akkal. Derar Ibn Maqren al-Mezni was the one who encircled it.

(4) The Palace of Ibn Boqaila in which there was Amre Ibn Abdul Masih Ibn Boqaila. Al-Muthanna was the one who encircled it. Those four chiefs were taken out of their Palaces. The Moslems sent them to Khalid. Amre Ibn Abdul Masih was the first one who asked for accord. They made accord with him for 190,000 and they gave him presents but he was left alongside his people for his religion.

Khalid sent the loots and the presents to Abu Bakr with al-Hazil al-Kaheli. Abu Bakr accepted them as tributes. He wrote to Khalid: «You have to consider their presents as tributes... They must be tributes... So, take the remaining and give them to your companions.

A dialogue between Khalid Ibn Al-Walid and Amre Ibn Abdul-Masih

When Amre Ibn Abdul-Masih met Khalid. Khalid told him:

- How old are you?

- Hundreds of years.

- What is the most wonderful thing you have ever seen?

-I saw the villages between Damascus and al-Hera. The woman goes out of al-Hera with no food but only one loaf[1]. Khalid smiled and said:

Do you have any good thing from your age except your act. You have become senile, I swear by Allah, Amre. Then, he met al-Hera people and said: Have I been told that you are bad and villains... Why you take your things in senility?? Amre did not pay attention to the words uttered by Khalid rather he wanted to show him through himself what is known by his brain. And he liked to prove this. He said:

- Believe me commander I know from where I have come.

- He said: From where you have come?

- Amre said: Nearer or farther?

Whatever you want.

- From the abdomen of my mother.

- Where do you want?

- In front of me.

- What is it?

- The day of Judgement.

- From where you have gone?

(1) Because she does not eat it on her way for villages are near to each other; not to mention the big distance between Damascus and al-Hera and for the people are generous..

- From the very back of my father.

- Where are you?

- In my clothes.

- Do you have a reason?

- I swear by Allah, and I think

- I am asking you

- And I am replying you

- Are you peace or war?

- I am peace.

- What are these fortresses?

- We built them to imprison the irreasonable till the wise advices him.

- A land killed its ignorant. And a person who knows killed the land. And the people know more themselves.

Amre said: O... Commander... The ant is more aware with her home than the camel.

Khalid takes the deadly poison, but it does not affect him

We mentioned two miracles for al-Ala'a Ibn al-Hodrami. Now, we mention a miracle for Khalid Ibn al-Walid. None of them was a priest or magician. Both of them were brave heroes. The servant of Amre Ibn Abdul Masih was carrying a sack in which he put poison. Khalid took it and spread it in his hand and said: Why do you have this? He said: I feared that you would be not like the manner in which I saw you. It was the best thing I take with me to my people. Khalid said: «Nobody will die except when Allah wills». And then he said: «In the name of Allah the best name. The Lord of Earth and Heavens; With His Name no plague will harm, the merciful,most compassionate. Then Khalid gulped the poison.

Amre said: «O,Arabians, you will have whatever you want so long as one like this is with you»[1]. Swallowing the poison did not affect Khalid. He did not fall sick; neither he died though Amre Ibn Abdul Masih had prepared it for suicide. Khalid made accord with al-Hera people. Tribute was imposed on them except men of religion.

Later, Moslems worked for the protection of the city from attacks. Abdul Masih, mentioned above had a daughter whom Showel saw her and felt love for her. Khalid wanted to mary her to him.

Prophet Mohammed, to Whom May Allah's Blessings and peace be granted, promised to do this.

When al-Hera was conquered he proposed to her and witnesses gave their testimony on the promise made by Prophet Mohammed, to Whom May Allah's Blessings and peace be granted, to marry her to him.

By virtue of this testimony, Khalid handed her to him. But, this caused the anger of her family and relatives. She told them: Be patient: He is just a foolish man. He saw me as I was in the prime of my youth, he thought youth would last for ever. She was released for a 1000 Dirhams ransom and then she returned to her family.

(1) Read the History of al-Tabari and al-Kamel; by Ibn al-Athir «When al-Hera was conquered».

Al-Fath (Conquest) prayers

When Khalid Ibn al-Walid conquered al-Hera, he prayed eight prostrations without salutation (Tasleem) and he said: «I fought on the Day of Mu'ta but I have broken nine swords and I never met people like those people I met in Persia; and I never met Persians like those people of Ollayes.

After Khalid occupied al-Hera, he appointed officials for collecting the land taxes as well as commanders for fortified border line cities. Al-Hera accord was done for the payment of 600,000 dirhams as a tribute; which is a little sum but it was a great fortune for the Arabs.

Persians and wine-drinking

Khalid mentioned in his letters to the Persians the wine. In one of his letters, he said: «I have brought you a people who like death as much as you are fond of wine». This indicates that wine was spread in Persia and Persians use it continuously. This prompted Khalid to mention it.

The internal troubles of Persians

Meanwhile, the Persians were suffering very much from intenal troubles after the death of Ardashir. Sheri, the son of Kusra killed all those who pretended relation with Kusra Ibn Qubaz. Their only concern was to protect al-Madaen, the capital of their state as well as the neighbouring area extending to Shir River, which is a branch of the Euphrates. Al-Muthanna threatened this side, but he stopped his army, marching forward because Abu Bakr ordered them not to advance till they get their backs protected.

Al-Anbar Conquest

Zat al-O'youn Battle

Anbar is the old Fairouz Sabour. It is an old city in Iraq affiliated to Baghdad state. It is located to the west of Baghdad on the Euphrates close to the mouth of Issa River. Babel is located to its north. It is 80 miles off.

It is said it was named al-Anbar because it was the location of wheat, barley, straw (hay) store-houses (silos). Anabir is the plural of Anbar. Anbar means (silo) or store house.

Khalid marched to al-Anbar. In the lead was al-Aqra'a Ibn Habes. Moslems encircled it. Meantime, al-Anbar people took refuge and entrenched themselves there. They looked from above their forts while their soldiers were under the command of Shirazed, the governor of Sabat. Khalid moved around the Khandak (trench) and encouraged his combatants to attack. He recommended his arrow-shooters to take the vanguards of the enemy as target. They shot in salvos. And they continued and hit some 1000 positions. For this and because they did so and hit «the very eyes of the enemy (O'youn of the enemy), it was called Zat al-O'youn Battle.

People cried, O'youn of al-Anbar people was defeated. When Shirazad saw this, he sent a messenger requesting reconciliation and accord on one condition. But Khalid did not accept. He let Shirazad's messengers return. He also ordered his combatants to slay all their feable camels. Then, they threw the slain camels into the narrowest place in the trench till the hole was filled and the gap was bridged. He crossed the trench with his companions. Moslems and polytheists clashed with each other on the bank of the trench. Then, Shirazad sent a messenger to Khalid requesting accord on the terms that Khalid wanted.

Khalid accepted the deal on the condition that he (Shirazad) returns to his base without taking any of his things.

Shirazad went out to Bahman Jazweh. Later, Khalid made accord with the surroundings of al-Anbar and the people of Klawazi.

The conquest of Ein al-Tamr[1]

When Khalid completed his mission in al-Anbar, he appointed al-Zuberqan Ibn Badr in charge of running its affairs. Then, he marched towards Ein al-Tamr, which is a fortress near the Sahara borders, three day march westward. In it there was Mahran Ibn Bahram Jubin and a great number of Persians, A'qqa Ibn Abi A'qqa with a great number of Arabs and Tagleb, Iyad as well as others. When they heard about Khalid, A'qqa told Mahram: «The Arabians are more knowledgeable in the Arabian fight, let us with Khalid». He replied: «You are true. You are more knowledgeable than other in fighting them and how to fight them the same as we are more knowledgeable in fighting Persians». He cheated him and made of him a shield of self protection. He added: «If you need us we will help you». His Persian campanions blamed him for this attitude. But he told them: «There came to you those who killed your monarchs and defeated your strong armies, for this I made of him a shield to pretect us. So if they defeated Khalid, it means victory is yours and if the opposite happened, they will be victorious but very tired and weak. Then, we fight them while we are strong and they are weak». They acknowledged the favour of this opinion. Thus, A'qqa marched towards Khalid whereas Khalid mobilized his troops. And as A'qqa was preparing his army, Khalid launched an offensive on him, personally, and took him captive, the same as he did with Hormuz before at Zat es-Salasel Battle.

Persians were defeated without fighting. Moslems took many prisoners of war. They requested his pardon, but he did not pardon them. They implemented his ruling and they took them as captives. He (Khalid) killed A'qqa, then he killed all of them. And he took all those people who were inside the fort and gained all loots which were there. He found in their church forty boys learning the Bible as per the sect of Nestor[2]. They were

(1) In the Dictionary of al-Buldan (Countries), it is a town close to al-Anbar to the west of Kufa from which dates are exported to all other places in the country. Palmtrees are many there.

(2) Read the Nestorian sect in the book (Mohammed the Messenger of Allah by the author when Al-Najashi's Islamization was mentioned (pages 343 and 344).

locked inside. He broke the gate and divided them among his commanders. Among them was Abu Ziad, the servant of Thaqif and Nusair Abu Mouna Ibn Nusair.

Khalid Ibn al-Walid sent the news to Abu Bakr though his messenger al-Walid Ibn Oqba with the loots.

Domat el-Jandal Battle

Rajab the 12th year of Hijra-September 633 A.D.

Domat el-Jandal is a city distanced five nights march from Damascus, and it is far about fifteen nights from Medina. It is nearer to Bilad al-Sham from Medina, and it is close to Tabouk.

The Messenger of Allah, to whom May Allah's Blessings and peace be granted, had already gone out for raiding it in Rabe' al-Awal in the 5th year of Hijra; (July 626 A.D.). So, it was the first raid on al-Sham[1].

Abu Bakr sent two armies northward; the first was under the command of Khalid whose destination was towards al-Obbalah, then marching to al-Hera.

The second was under the command of Ayyad, whose destination was towards Domat, then marching to al-Hera. In event one of them reached al-Hera before the other he would be the commander. Ayyad, who marched to Domat, was blocked by the enemy for a long period and couldn't join Khalid. When Khalid Ibn al-Walid sent O'qba to Abu Bakr with the news of the conquest of Ein al-Tamr, Abu Bakr took care of the issue and sent al-Walid to help Ayyad. And when Khalid complteted his mission in Ein al-Tamr, he received Ayyad's letter urging him to supply Ayyad with support.

Khalid marched leaving al-Q'aqa'a in al-Hera behind. (In Domat, there were two chiefs: Okaider Ibn Abdul Malik[2] and al-Judi Ibn Rabe' supported by Bani Kalb and other tribes from Al-Sham Sahara.

When Okaider heard about Khalid's coming he felt frightened and surrendered immediately. But, Khalid took him prisoner and killed him. Then he captured everything he had. Ayyad, later, attacked the hostile tribes from the direction of al-Sham; whereas Khalid attacked from the direction

(1) Read the book (Mohammed the Messenger of Allah) by the author (page 265).

(2) Read «Sending Khalid Ibn al-Walid to Okaider in the book «Mohammed the Messenger of Allah» by the author (pages 428 and 429).

of Persia. They defeated the enemy bitterly. Al-Judi was taken captive and he was killed alongside other prisoners. Their forts were also captured. He (Ayyad) took the family members and their affiliates and sold them. Khalid brought al-Judi's daughter who was known for her beauty and married her in the battlefield. Then, he returned to al-Hera. He wanted to fight the people of al-Madaen. But, he did not do that lest he breaks the orders of the caliph Abu Bakr who did not sanction this.

Military missions to Iraq

(Sha'aban 12th year of Hijra-October 633 A.D.)

The absence of Khalid encouraged the Persians and their loyals from the Arabs, particularly Bani Tagleb, for fighting the Moslems. This paved the way for the emergence of the Persians ambitions. The Arabians of the Peninsula wrote to them expressing anger at killing A'aqqa by Khalid in Ein al-Tamr. But, al-Qa'aqa'a managed to defend al-Anbar.

When Khalid came, he went out giving the vanguard position to al-Aqra'a Ibn Habes and he appointed Ayyad Ibn Ghanam as official in charge of running the affairs of al-Hera. He, then, attacked Persians on the eastern shores of the Euphrates and defeated them. He killed their commanders; and later he launched an offensive on the Beduins on the western shores of the Euphrates at night while they were sleeping. He killed them, took their families as captives and sent the loots to Medina.

Al-Ferad Battle

Persians, Romans and Beduins defeated

Ze al-Qe'da 12th year Hijra-January 634 A.D.

Afterwards, Khalid moved to al-Ferad; the borders of al-Sham, Iraq and the Peninsula. He broke fast there in Ramadan because the raids continued all the time . And when Moslems met in al-Ferad, the Romans got nervous and angry. They asked for help by the folks of Persia and by Tagleb' Iyad and al-Nimr. These tribes supplied the Romans with their men and fought for them. When they arrived in the Euphrates area and saw the Moslems on the other bank, they said: (Either you cross to us or we cross to you) Khalid said: «You cross to us».

The Romans and Persians conferred with each other and said to each other take care... This is a man who fights for a religion and he has a brain, knowledge and awareness... We swear by God, he will emerge victorious and we will lose the battle. But, they did not make use of this. They crossed towards Moslems. When they mixed, the Romans said: Make distinctive teams in order to know, today, the bad and the good, and from where this bad and this good come... Thus, they did so and fought fiercely and for a long time. Afterwards, Allah to whom belong glory and might, defeated them.

Some 100,000 were killed on al-Ferad Day on the battle-field, as al-Tabari reported . Khalid stayed in al-Ferad for ten days following the battle. Then, he gave his orders for the return to al-Hera for the five day which remained from Ze al-Qe'da.

Mr Moer said in his book (The Caliphate) when this Battle was referred to (page 61/ edition of 1924) that this figure 100,000 was superstitious. He means that it is a big figure which is unreasonable. But, historious did not mention the number of Khalid's troops or the number of the enemy's troops. What we actually know is that the enemy's army was greater in number. It was united and composed of three armies: The Persian army; the Roman army and the Arabian army that joined them. And since the Battle

was decisive and ended with the defeat of these armies completly, then, there must be a great number of dead. And if it wasn't 100,000, as an exact figure, as al-Tabari said, it might be a figure close to it!!!

(Al-Qa'aqa'a said describing al-Ferad Battle: .

- We met in al-Ferad the groups of Romans and Persians who were depressed by the long peace...

- We exterminated all of them when we fought them- And we saw the folks like the slain sheep...

(Khalid makes a secret pilgrimage)

Ze el-Hejjeh 12th Hijra- February 634 A.D.

When Khalid made sure of the enemy's defeat, he felt nostalgia for Mecca and for performing the pilgrimage duty clandestinely without taking the permission from Abu Bakr. He ordered his army to return to al-Hera pretending that he was in his army's rear. Then, he started his travel to Mecca with several companions. He left five days before the end of Ze el-Qe'da. He had no guide when he crossed Sahara with his companions speedily; and though the road was very difficult he managed it and performed the pilgrimage duty. When he completed the pilgrimage he returned in the beginning of spring. So, his absence from his army was not so long. As the army's rear was in al-Hera. Khalid arrived alongside his companions. He kept prudent and cautious.

They thought he was all this period in al-Ferad. Even Abu Bakr did not know that Khalid had performed the pilgrimage duty though he was there too. A while after, he knew the news and felt resented and blamed Khalid. The punishment was that he sent him to al-Sham to supply the Moslems in al-Yarmouk with backing. Abu Bakr, for whom May Allah's good pleasure is prayed, sent him the following message:

«March till you meet the Moslem gatherings in al-Yarmouk. They are sad too much. I warn you to repeat what you have done. Your sadness will not turn people melancholic, with Allah's willing... And sadness will not beat people... Let your intention be good and go ahead with your mission, May Allah bestow success on you, and May Allah help you get out of troubles and surpass failure... Be aware... Do not feel haughty, and, be aware... do not make vanity your weapon... Only Allah must be thanked and only Allah is the One who has the favour of rewarding»...

In this year 12th Hijra, Omar, for whom May Allah's good pleasure is prayed, married A'tekah Bint Zaid. And in this year Abu Merthid al-Ganawi died; he is Abu Merthid Kenaz Ibn al-Hussein, who carried the banner during Hamzeh's mission. And it was the first brigade set up by the

Messenger of Allah, to whom May Allah's Blessings and peace be granted[1]. In this year too, Abu al-Ass Ibn al-Rabe' died (in Ze al-Hejjeh)... He was one of the prisoners of war at Badr Battle. Then he embraced Islam. He was the husband of Zainab Bint (daughter) of the Messenger of Allah. And he was the cousin of Hala Bint Khweilid, for whom May Allah's good pleasure is prayed, the sister of Khadija, Omm al-Mu'menin (Mother of the Believers). He recommended al-Zubair and Ali Bin Abi Taleb, May peace be upon Him, married his daughter Omama Bint Zainab Bint the Messenger of Allah. In this year, Omar released his servant and Abu Bakr appointed Othman Ibn Affab in Medina, as al-Waqidi reported.

(1) Read «The mission of Hamzeh in the Book (Mohammed the Messenger of Allah) by the author.

Al-Sham Invasion

12th-13th Hijra-633-634 A.D.

After Abu Bakr returned from the pilgrimage, he ordered the troops to head for al-Sham under the command of Khalid Ibn Said Ibn al-Ass. It was the first brigade he set up for al-Sham. Khalid Ibn Said Ibn al-Ass was one of those who embraced Islam earlier and then he immigrated to al-Habasha (Ethiopia). But, Abu Bakr sacked him even before he started marching. The reason for this decision was that he gave his pledge of allegiance to Abu Bakr late, after two months. He met Ali Ibn Abi Taleb and Othman Ibn Affan and said: O- Aba al-Hassan: O Abdu-Manaf... have you been defeated on it»? Ali, May peace be upon Him, replied: «Is it a quarrel or caliphate»?.

Abu Bakr did not feel hatred against him. But, Omar kept it inside himself; and when Abu Bakr made him an official in one of the districts, Omar persisted in demanding to sack him till he succeeded and Khalid Ibn Said Ibn al-Ass was sacked at last. He sent him to Taima'[1] (southeast of Tabuk) and he ordered him to stay there without leaving it before obtaining his permission. He also ordered him to preach the Arabians around him except those who apostatized and not to fight anyone except those who fight him.

Then many armies of the Romans gathered. On this basis, Abu Bakr ordered him to advance so that he could not be taken from the back. He moved forward to the north heading for the Dead Sea.

The Batriq[2] of the Roman (general) who is called (Bahan) moved towards him. And when he found that he advanced too much, he wrote to Abu Bakr to send him a military supply and backing. In the meantime, the Moslem armies came back from Yemen after they defeated the apostates. And they were ready to wage war in other places.

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(1) Taima' is a country in the outskirts of al-Sham, between al-Sham and Wadi al Qura on the way to al- Sham pilogrimage and Damarcees. Al-Ablaq the individual: The fort of al-Samaou'al Ibn A'dia was its superrisor, for this it was called Taima' of Jews.

(2) Al-Batriq is a Roman military title equal to general (today).

Abu Bakr sent A'krama Ibn Abi Jahl and al-Walid Ibn O'qba to back Khalid in the north. Khalid Ibn Said hurried early in spring to launch his raid forgetting about Abu Bakr's orders providing that he should not march. So, he was entrapped by Bahan on the way leading to Damascus. He was at Marj al-Suffar to the east of Lake Tiberes. So, the enemy surprised him from the back and prevented him from retreating. His son Said was killed at the Battle and he (Khalid) ran away with his army to Medina. Meanwhile A'krama remained a back-up force for the army instead of Khalid. He repelled Bahan and his troops and prevented them from hunting him. He took positions near al-Sham.

Later, Abu Bakr appointed Yazid Ibn Abi Sufian the commander of a great army of people who were delegated to him including Suhail Ibn Amre and his ilks from Mecca people and his supporters. And he recommended him and other commanders.

Abu Bakr's recommendation to Yazid Ibn Abi Sufian

«I have appointed you to test you and if you did well I would return you to your job and promote you and if you did bad I would sack you. So, you have to cling to piety in Allah for He is the one who sees your interior and your appearance as well. The most who cling to Allah are the most who deserve His care. And the closest to Him are those who are strongly tied with Him by their good acts. Thus, I have given you Khalid's job; so I warn you against the pre-Islam fanaticism for Allah, Be He exalted, hates it and its people. If you met your soldiers treat them well as campanions. You have to do them good first and promise them with good. Mend yourself, people will be with you and in your favour. And you must say all prayers in their due time; and give them their due and if you preached them be brief... And if your enemy's messengers came to you; be generous with them and make their stay as short as possible till they get out of your camp without knowing anything about it. Do not let them see anything lest they know what you know. Let them stay in the best place at your camp and prevent those who receive them before you from talking with them. You have to be the only one to talk with them. Do not make your secret public for you will be confused. And if you made consultation you have to be true in talk in order to get true advice. Do not conceal your information from your consultant for you will harm yourself. And meet your companions at night; you will get news and you will know everything. Make your guards many and scatter them in your camp and make many surprise visits to them at their positions without any previous knowledge by them, that you will pay them such visits. Those whom you find not vigilant at his mission treat them as they deserve and punish them but not excessively. Observe them at night and make the first shift longer that the last one for it is the easiest because it is closer to the daylight. Do not fear punishing those who deserve punishment. And do not go too far into it. Do not be hasty and do not ignore them for you will spoil them and turn them into dissipated. Do not spy on them for you will unveil them. And do not divulge people's secrets; but make their overt actions sufficient to you. Do not meet non-serious people and do not sit with them. You have to meet and sit with the true and loyal people. You have to be true to those with

whom you meet... Do not be frightened for people will be so. Avoid betrayal in loots for it causes poverty and turn victory into defeat. You will see people restricting themselves to their hermitages and cells. So, let them there and do not interfere»[1].

The above mentioned is the best recommendation and most useful for the commanders and officials. He, the caliph, mentioned the duties of the commander towards his soldiers and vis-a-vis-his enemy. He also warned against making any harm by the commander to the men of religion who restricted themselves in hermitages, in respect of their religion.

The army was divided into three divisions; each one is completed of 5000 combatants. The caliph appointed Sharhabil Ibn Husna as commander of two armies. Sharhabil had already came from Khalid Ibn al-Walid's camp to Abu Bakr, for whom May Allah's good pleasure is prayed. Abu Bakr appointed Amre Ibn al-Ass as commander of the third army. Each army had a destination in al-Sham. He ordered Amre to head for Ayla[2] which is located atop al-Aqaba Gulf and afterwards for raiding al-Sham's south or Palestine. He also ordered Yazid and Sharhabil to head for Tabouk. And later they raided central al-Sham. Mu'awya Ibn Abi Sufian carried the banner of his brother Yazid and he joined Khalid Ibn Sa'id as a volunteer in Sharhabil's army.

The appointment of the three commanders took place in Safar, the 12th year of Hijr-April 634 A.D. And, then, when other armies reached Medina, Abu Bakr sent them to back up al-Sham armies. He appointed Obaida Ibn al-Jarrah as commander. So, the number of armies sent reached four.

Abu Obaida was a commander-in-chief of all these armies. The number of the attacking army reached 24000 combatants including A'krama's army. Some 1000 of the companions took part in al-Sham army including 100 who participated in Badr Battle. The matter was different with Iraq's army as immigrants did not participate in it.

Abu Obaida marched towards al-Balqa'a[3]. Its people fought him. Then they made accord with him. So, it was the first accord in al-Sham.

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(1) Read «Al-Kamel» -The perfect- by Ibn al-Althir, the 2nd part when conquests of Al-Sham were mentioned.

(2) Ayla is a city of Jews whom Allah prohibited from fishing on Saturday. Then, they broke Allah's orders and they were disfigured into monkeys and pigs.

(3) Al-Balqa'a is a region to eastern Jordan River. Its base is in al-Salt. It is known for its good wheat.

The Proper circumstances for Al-Sham conquest

The Roman emperor used to send Arabian tribes in southern Palestine an annual financial aid. But, because of the money he spent on the army for fighting Persians, he was forced to cut the aid from them. He took the economization factor into consideration and the austerity in spendings. So, these tribes considered themselves free from the alliance with the Romans and they joined Moslems. Furthermore, the people of al-Sham were exhausted by the excessive taxes; not to mention the religious discrimination they were subject to.

For all this, they did not do anything. They preferred to be ruled by Arabs for their good treatment and justice in their rulings. All these circumstances were adequate for the attacking Moslem forces.

Hercules Readiness

The Moslem commanders arrived in al-Sham. Amre marched through al-Mu'reqa[1] and took positions in al-A'raba, which is a valley between the Dead Sea and al-A'qaba Gulf. Abu Obaida al-Jabia[2] also took positions there as well as Yazid, who took positions in al-Balqa'a, whereas Sharhabil remained.

In Jordan, some people said in Bosra. The Romans knew this and they sent news to Hercules. He was in Jerusalem. He said: «I see that you should make accord with Moslems. I swear by God if you make accord with them on the half of al-Sham and you keep the other half and the Roman country is better for your than a defeat by them and the control by them of all al-Sham and a half of the Roman country as well».

When they heard his opinion, they dispersed and disobeyed him. He,then, was compelled to gather them and he led them to Homs. He took positions there and prepared soldiers and troops. He plotted to busy each

(1) Al-Mu'reqa is the road that Qureish used to cross if it wanted to travel to al-Sham.

(2) Al-Jabiah is the place from which camels drink as water gathered there in a basin from. It is a village in Damascus surroundings.

Moslem group separately by a group of his soldiers as he had many. He aimed to weaken each division of Moslems and to divide and rule in the battle field. He sent his brother Tazarea[1] to Amre. Then, he marched towards them leading 90,000 soldiers; and he sent a guide with them till he reached Saheb el-Saqa atop of Palestine. And he sent Tudza towards Yazid Ibn Abi Sufian and he, the former, took positions close to the latter. He also sent al-Duraqes to meet Sharhabil Ibn al-Husna. And then he sent al-Fiqar Ibn Nestos leading 60,000 towards Abu Obaida.

Moslems felt afraid and they wrote to Amre to know his opinion?! He replied: «The opinion for a people like you (us) is to unite. We, if united, cannot be defeated by a few. And if we dispersed no division would stand fast in the face of the enemy for our enemy's number is so big».

They also wrote to Abu Bakr, for whom May Allah's good pleasure is prayed. And he replied to them by the same answer given by Amre. He said: «A people like you would not be defeated by a few. But, they would be defeated even if they are ten thousand if they were guilty. Be aware of guilts and unite in al-Yarmouk backing each other. Let each man say prayers with his companions».

All the Moslem groups were about 21,000 except A'krama who was leading 6000. Hercules received the information and then he wrote to his generals (commanders) to unite. Molems united in al-Yarmouk as Abu Bakr told them to do. And the Romans met there too under the command of al-Tazare; whereas Jerba was in the lead and al-Duraqes and Bahan were in the wings. Al-Fiqar was not there yet. So, they reached al-Waqousa, on the bank of al-Yarmouk.

The valley turned to be like a trench for them. Bahan and his companions wanted the Romans to be vigilants and to be used to Moslems. Whereas Moslems moved from their camp, the position they already met in, and took positions close to them on their way. There was no way for the Romans other than this one which passes through the Moslems positions. (Amre said: «O, folks... Be sure, I swear by Allah the Romans got encircled. And we can say the encircled would never give good results».

They stayed there in Safar and the two months of Rabe' (al-Awal and

(1) Tazareq is Tudor.

al-Akher) without being able to do anything from the valley and the trench. The Romans never got out or succeeded. They were always repelle by Moslems. The fight launched by Moslems was supportive; each commander supports the other. Then Khalid Ibn al-Walid came from Iraq. Priests and monks were instigating the Romans.

Khalid Ibn al-Walid's march

from Iraq to Al-Sham Al-Yarmouk Battle

Abu Bakr al-Seddeq's interest in the invasion of al-Sham was stronger than his interest in Iraq. For this, he gave more care for summoning Khalid and ordered him to march forward taking half of the people and leaving the other half under the command of Al-Muthanna Ibn Haritha al-Shibani. And he promised him if he emerged victorious in al-Sham he would return him to Iraq.

Then, Khalid started to select his army troops and he had chosen the campanions of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. He left the same number to al-Muthanna from those people who have a conviction but with no companions. Then he divided the army into two divisions. Al-Muthanna said: «I swear by Allah, I'll never implement any order but that of Abu Bakr. I swear by Allah, I don't seek victory but with the campanions of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. When Khalid saw that he did what satisfied al-Muthanna. Thus, the number of the army that went with him numbered 9000. Al-Muthanna accompanied him to the Sahara boundaries to see him off.

Khalid marched with his army and when they reached to Quraqer, which is a water source of Kalb, he raided its people and he wanted to cross the area to Sawa, which is a water source of Bahraa.

Then he arrived in Arak and its folks made accord with him. Later, he reached Palmyra[1] and conquered it after making accord with its people.

When he passed by it, its people fortified themselves well and he cordoned them from all sides, but he couldn't do anything. And when he

(1) Palmyra is an ancient city; it is famous located in al-Sham wilderness. A five-day march separates it from Aleppo.

felt himself unable to conquer it by force and that he needed time to do that he said: «O... People of palmyra if you were above clouds we would lower you and we would show you that Allah is higher than you. And if you did not make accord with us I would return to you. Then I would enter your city to kill many and take many as captives».

When he departed, they sent to tell him that they wanted accord with him. They made accord with him on what they had given him and he consented.

Afterwards, Khalid came to al-Qariatin[1] and fought its people and defeated them; and then he reached Hawarin; but its people fought him and beat them, killed many of them and took many of them as captives. He, later, came to Qusam, which is a place in Badia (Semi-Sahara) near al-Sham close Iraq, but its people made accord with him encouraged by Quda'a. He continued his march and reached Thaniat al-O'qab which is a turning looking over the Damascus Ghotta passed by those comers from Homs to Damascus. He entered it spreading his banner al-O'qab (Eagle) which is black. Then, he reached Marj Rahit[2] and raided Ghassan on Easter Day[3]. He fought them and sent a battalion to a chuch in al-Ghatta. They killed men and took women as captives, and they took boys to Khalid... He, then, marched to Bosra and fought the people there. It was the first city conquered in al-Sham by Khalid and Iraq's people. He sent the loots to Abu Bakr. Then, he moved and met Moslems in Rabe' al-Akher in al-Yarmouk. He found them fighting the Romans united; each commander was confronting an army. Abu Obaida was a commander of an army; Yazid Ibn Abi Sufian was a commander of an army; Sharhabil Ibn al-Husna was a commander of an army and Amre Ibn al-Ass was also a commander of an army. Khalid said: «This is a day of Allah. Pride should not be taken in it; neither vandalism should be practiced on this day... So, be true fighters for Allah's sake, be pure in your holy war. Offer all your work to Allah, Be He

(1) Al-Qariatin is a big village in Homs on the way to the wilderness. Abu Hudaida said in «Futoh al-Sham» -The conquests of al-Sham-: « Khalid Ibn al-Walid, for whom may Allah's good pleasure is prayed, marched from Tadmur (polmyra) to al-Qariatin, which is called Hawarin», but Hawarin is another village other than al-Qariatin.

(2) Mary of Rahit is in Damasun outskirts. It is the most famous plains mentioned in Arab poetry.

(3) Easter is like al-Fitr of Moslems. It is the feast in which Christians eat meat after fasting. It is a holy day for them like Id al-Fitr for Moslems following Ramadan (the farting month).

exalted, this is a day no better than it would be. And there are people behind you; people if knew your action, it will be an obstacle to do it. Then, know what you weren't ordered on it as you see that it is the opinion of your master».

They said: «What is the point? He said: The state in which you are is tougher on Moslems than what happened to them. It is more useful for the polytheists than backing them up.

I knew that the life dispersed you from each other. I swear by Allah... Let us deliberate on the command. Let it be for some of us today and for others (of us) tomorrow and for others after tomorrow; till all of you have command. Le me today be your commander.

They said: Yes. And they accepted him as a commander and the conquest was achieved by Khalid..

The Messenger came that day telling them that Abu Bakr had died and Omar Ibn al-Khattab, for whom may Allah's good pleasur is prayed, had become the caliph after Abu Bakr.

The news also came on the appointment of Abu Obaida as a commander on all al-Sham, on the one hand; and the sacking of Khalid Ibn al-Walid, on the other. He took the letter from the messenger and left him at his tent. And, then, he told a man to prevent him from giving the news to the people lest they feel weak and to score victory on the enemy. He killed about 100,000. Later, he went into the tent of Abu Obaida saluting him as a coommander in chief.

The two armies clash and the victory of Moslems

The number of Moslems was as follows:

- 21,000, the total figure of the four commanders army.
- 6,000, the army of A'krama Ibn Abi Jahl.
- 9,000, the army of Khalid Ibn al-Walid.
- 3,000, the army of Khalid Ibn Sa'id.

-39,000, the total of the Moslams army, and it is said 40,000 combaants.

The Roman army:

- 80,000, tied combatants.
- 40,000, tied with chains for death.

-40,000, tied with turbans lest they run away.

- 80,000, infantry (on foot combatants).

The total is 240,000.

The number of equestrians in both armies was not known.

Khalid mobilized his army and divided it into forty Karadis[1] and he appointed a brave man as a commander on each kerdos (group of horsemen) and made up three divisions «the heart (central), the right wing and the left wing:

(1) Abu Obaida - commander of the heart (central) squadrons.

(2) Amr Ibn al-Ass and Sharhabil Ibn al-Husna - both of them commanders of the right wing squadrons.

(3) Yazid Ibn Abi Sufian - the commander of the left wing squadrons.

He appointed Qubath Ibn Ashiam[2] as head of the vanguards, and

(1) Karadis is the plural of kerdos which is the qroup of the strong and great horses. It is the squadron.

(2) Qubath Ibn Ashiam inhabited in Damascus and he witnessed Badr and the coming of the elephant to Mecca. Abdullah Ibn Marwan asked him: Who is older you or the Messenger of Allah, to whom may Allah's Blessings and peace be granted? He said: «The Messenger =

Abdullah Ibn Masoud in charge of al-Aqbad (loots).

Abu Sufian was moving and standing in front of the squadrons to say:

«Allah is Great... You are the support for Arabs and the supporters for Islam, and they are the support for Romans and the supporters for polytheism. O, Allah this is your Day. O, Allah You may bestow victory on your people».

A man told Khalid: What a big number the Romans are!

Khalid said: «What a small number the Romans are!

And what a big number the Arabs are!

Soldiers are many by vicroty and a few by defeat not by the mumber of men.

Then, Khalid ordered A'krama and al-Qa'aqa'a, who were on the two sides of the heart, to heighten the fight and they launched the offensive.

Then, fight escalated, combatants clashed with each other and equestrians were on a run and retreat... Afterwards, the news reached as we said before.

Jurja embraces Islam

Jurja went out from the rows challenging Khalid to a duel... He cried: «Let Khalid come out and make a duel with me».

Khalid went out to him. Abu Obaida took his position and made him stand between the two rows till their two horses necks were adverse in positions. And each one gave his instructions to his companion.

= of Allah, to whom may Allah's Blessings and peace be granted, is greater than me and I am older than him».

The reason for his belief in Islam is that «One day men of his people visited him and said: Mohammed Ibn Abdullah Ibn Abdul Muttaleb had gone out preaching people for a religion other than ours. Qubath stood up till the Messenger of Allah , to whom may Allah's Blessings and peace be granted, arrived. When he saw Qubath he told him «sit down Qubath»: «Did you say» Had the women of Qureish got out they would have repelled Mohammed and his companions? Qubath said: I vow by truth, my tongue has never uttered this; nor my lips moved nor my ears heard such words! Bit it is a thing that I thought of inside myself...I acknowledge that there is no God but Allah, the only one Allah with no partner and I certify that Mohammed the Messenger of Allah; and I acknowledge that you the Messenger of Allah. (The Lion of the Forest). The Messenger of Allah knew what was inside the brain of Qubath without uttering it. This is the reason for his belief in Islam.

Jurja said: «Oh, Khalid; may you tell me the truth. The free man does not lie; and please do not deceive me because the noble man does not deceive others... I appeal to you to speak the truh: Did Allah send your Prophet a sword from the heavens and gave it to you and you never fought with it any people and emerged a loser, you had ever been triumphant???

Khalid said: No.

Jurja said: Then why you were named the sword of Allah?

He said: Allah, to Whom belong glory and might, sent us from amongst of us a messenger, to Whom may Allah's Blessings and peace be granted. He preached us, but we distanced ourselves from him. Then, some of us belied him and followed him and others went away from him and believed him. I was one of those who belied him and fought against him. Then, Allah helped us see the truth and guided us into the right path. So, we followed him. He (the Prophet) said: «You are a sword of Allah which Allah hath taken out against polytheists. And he supplicated for me to be ever victorians... For this I was named the Sword of Allah. I am the toughest amongst Moslems against polytheists.

- You did tell me the truth.

Then Jurja repeated: «Tell me Khalid to what you preach me?.

- Khalid said: «I preach you to the acknowledgement that there is no God but Allah and that Mohammed is His servant and His Messenger; as well as the acknowledgement of what he had brought from Allah, Be He exalted.

- And those who do not respond to you?

- The tribute...

- And if they did not give it?

- We warn them of a war and then we fight them.

- What is the position of those who become with you and respond to you today?

- Our position is the same; but Allah is the only One who sort out the honest, the humble, the first and the last.

Then Jurja repeated:

- Is there a reward or a deposit of goodness for those who become Moslems today, O, Khalid, the same as you have?

- Yes and better...

- How does he equalize you while you preceded him?

- We believed in this message and gave the pledge of allegiance to our Prophet Mohammed, to whom May Allah's Blessings and peace be granted, while he was alive, to whom the heavens' news come; and he told us about things and holy books and showed us miracles. It is the right of those who saw what we had seen and heard what we had heard to embrace Islam and to give the pledge of allegiance. But, you did not see what we had seen and you did not heard what we had heard; particulary the miracles and evidence. And who believed in Islam, from your part, actually and with a true intention, he must be better than us.

- Do you swear by Allah that you have told me the truth; and that you did not decieve me?

- I swear by Allah. I have told you the truth. And I feel no animosity towards you or towards anyone of you. And I am responsible for what you asked about!

- You told me the truth.

Then Jurja turned the shield and inclined towards Khalid. He said: «Teach me Islam. Then, Khalid inclined with him to his big tent and sprayed on him a jar of water. And Jurja prayed two prostrations. The Romans launched an offensive on Moslems when they saw Jurja inclining to Khalid. They thought Jurja was attacking Moslems. They forced the Moslems to change their positions.

Khalid and Jurja as well as the Romans moved together on the back of their horses through the rows of Moslems and people told each other and understood what had happened. Thus, the Romans changed their attitudes.

The continuation of battle

Khalid moved on till swords met together and the two armies fought. Khalid and Jurja fought the Romans fiercely from the sunrise to the sunset. Then, Jurja was injured. He could not say his prayers except the two prostrations by which he declared his faith in Islam. People performed the first and the afternoon prayers on battle-field by gesture and the Romans were shaken. Khalid led the heart (central army) till he reached their hosemen and infantry, the horsemen ran away to the sahara and the

infantry remained. Then, Moslems stormed their trench and those, who were chained, collapsed. And those who were tied with turbans and others also collapsed.

They were killed and al-Fiqar and other Roman important figures were also killed. The number of those who broke down and surrendered in the trench was 120,000 including 80,000 tied and 40,000 free, not to mention those who were killed in the battle; such as horsemen and infantry.

When the Romans were defeated, Hercules was still in Homs. He called Romans for departure from the city in the near future and he made it a separation line between the Moslems and him. And he appointed commanders in it and in Damascus.

The Moslem dead

Some 3000 Moslems were killed including A'krama and his son Amre, Salama Ibn Hisham, Amre Ibn Sa'id, Aban Ibn Sa'id; and it was not proved yet where Khalid Ibn Sa'id died; Jundob Ibn Amre, al-Tufail Ibn Amre, Tulaib Ibn Omair, Hisham Ibn al-Ass, Ayyash Ibn Abi Rabe'a, Sa'id Ibn al-Harith Ibn Qais Ibn Odai al-Shami, Na'im Ibn Abdullah al-Nahham al-Adawi, al-Naseer Ibn al-Harith Ibn A'lqama, Abu al-Roum Ibn Omair Ibn Hashim al-A'bdari.

Abu Sufian Ibn Harb's eye was hit by an arrow in the battle. Abu Hathma took the arrow out of his eye.

Women also fought including Jweiriya Bint Abi Sufian.

Khalid said at that time: «Thanks be to Allah Who predestined by the death of Abu Bakr; who was more lovable to me than Omar; and thanks be to Allah Who preditermined by the appointment of Omar as caliph, and who was not lovable to me; then He obliged me to love him».

Omar, for whom May Allah's good pleasure is prayed, was dissatisfied with Khalid during the caliphate of Abu Bakr for his practice against Ibn Nweira.

The first thing, Omar did was the sacking of Khalid. And he said I would never do anything after this! Then, Omar, for whom May Allah's good pleasure is prayed contemplated the matter. He witnessed the great victories made by Khalid and the obedience by the Moslems to him in all battles and sacrificing themselves and everything with him. He feard that

people would be fascinated by him. And it might be that he weighs this matter and thinks of attempting to get more power and this would divide the Moslem ranks!!!

It is said that Omar summoned him, after ousting him, to Medina and Khalid admonished him. Omar, then, told him: «I did not oust you because I doubted your ability; but people were fascinated by you and I feared that you will be fascinated by people».

Al-Muthanna in Iraq

After Khalid's departure

the first half of the year 13th Hijra (March-August 634 A.D.)

Khalid Ibn al-Walid was not assured about Iraq's situation, especially after the reduction of the army troop number. He sent the sick, women and children back to their countries. So, al-Muthanna exerted all efforts after Khalid's departure for reinforcing his abilities vis-a-vis the Persians to the side of the capital. The Persians became under the command of Shahr Baraz Ibn Ardashir Ibn Shahraiar Sabour after the departure of Khalid. Shahr thought about driving the Moslems away. So, he mobilized a 10,000-strong army under the command of Hurmoz Jazweh. And al Muthanna moved out of al-Hera towards him. His army's men were less in number than the Persians'. On both wings of the army were his two brothers; al-Mu'anna and Masou'd. He took positions in Babel as Hurmoz came closer to him.

As the Persian monarch was confident of victory, he sent a letter to al-Muthanna, a bad letter, in which he said:

«I sent you soldiers who are from the mob of Persia. They are those who take care of chickens and pigs. I shall not fight you except by them!

Al-Muthanna replied him:

«You are one of two men; either a tyrant and this is bad for yourself and good for us; or a liar; and the greatest liars in scandal with Allah and people are monarchs... What our mind concludes is that you are forced to have them. Thanks be to Allah who compelled you to resort to those who take care of chickens and pigs».

Babel Battle

Summer of year 13th Hijra-634 A.D.

After al-Muthanna sent this reply to Shahra Braz, he moved his army to confront Hurmoz in Babel leaving behind in al-Hera a small force. They fought eacn other fiercely. With the Persian army, there was a big elephant which was scattering Moslems.

Al-Muthanna and other people surrounded the elephant and managed to kill it. Then, Persians were defeated. The army of al-Muthanna follwed them to the gates of al-Madaen (Persia's capital) causing them many casualties in men and equipment.

Abda Ibn al-Tabib al-Sa'adi and al-Farazdak, the two poets described the battle and how al-Muthanna defeated the Persian troops and killed the big elephant.

Al-Muthanna asking for help from Abu Bakr

When Hurmoz Jazweh was defeated, soldiers killed their king Shahra Braz, then the Persian people were at odds among each other.

Al-Muthanna controlled the area extending from Tigris to the Persian borders. He was to protect a big extensive area. His army troops were not sufficient for protecting this area.

Persians met and made consensus on the daughter of Kusra whose name was «Dukt Zanan; but she was soon ousted and replaced by Monarch Sabour Ibn Sahra Braz. He was killed and the queen Azarmi Dukht took over. This difference and betrayal led to weakening the ruling authority in Persia.

Al-Muthanna did not fear anything. Anyhow, he was in need of protecting the extensive borders. He wrote to Abu Bakr requesting further support and supplies and asking for permission to get help from the apostates, whose penitence was true and firm, because they were more active in fighting than others. He waited for the caliph's reply but he did not receive any. Then, he appointed Bashir Ibn al-Khasieh as a commander on

the Moslems and marched towards Medina to see Abu Bakr. When he reached, he found Abu Bakr sick. Abu Bakr summoned Omar and told him: «I beseech Allah that I die today (on Monday) If I died now do not await the evening till you mourn with al-Muthanna and if I died at night do not await till the morning to mourn with al-Muthanna... Do not be busy yourself with it forgetting about your religion and the commandments of your God... I had seen the Messenger of Allah, to whom May Allah's Blessings and peace be granted, dead. What I did as nobody like Him was hit among the creatures of Allah. I swear by Allah if I distanced myself from the orders of Allah and His Messenger. I would fail and Medina would ablaze. And if Allah helped the commanders of al-Sham, then, return the companions of Khalid to Iraq. They are his folks and supporters as well as they are the people of courage and manhood».

Omar said affected by the tenderness of Abu Bakr's speech while he was on the bed of death (dying): «Abu Bakr knew that it is bad to me to let Khalid as commander. For this he ordered me to return the companions of Khalid and to allow them leave his memory with them».

Abu Bakr died at night and Omar buried him and called people to back al-Muthanna.

(The demise of Abu Bakr al-Seddeq, for whom may Allah's good pleasure is prayed)

The 22nd Jumada al-Akhera of year 13th Hijra-The 23rd August 634 A.D.

Abu Bakr, for whom may Allah's good pleasure is prayed, died eight days earleir than the end of Jumada al-Akhera (On Tuesday) between the dusk and night, while he was 63 old. The Jews poisoned the rice of Abu Bakr; and it was said they poisoned his soup. He ate with al-Harith Ibn Kilda. He told Abu Bakr: «We have eaten poisoned food which goes into effect after a year»... They died a year later. It is said he washed himself in a cold day and got fevered for fifteen days. He couldn't get out for prayers at that period. So, he ordered Omar to be the people's Imam instead of him[1].

When he got sick, people told him: «Shall we call a doctor? He replied: He visited me and said to me I am doing what I want. Then, they knew what he wanted, and they kept silent. His caliphate lasted two years and three months and ten nights. He recommended that his wife Asma'a Bint Omais and his son Abdul Rahman[2] should wash him and that they should dress him with his two gowns alongside another one to be purchased. He also said: «The alive man needs the new more than the dead. It is for decay and mortality».

Asma'a, his wife, washed him; then she went out and asked about those immigrants who presented there... And she said: «I am fasting» and this is very cold day... Do I have to wash? They replied: No[3].

It is reported that he washed himself in a very cold day. And he got fevered. This makes it crystal clear that the climate was very cold and that he fell sick of fever because he bathed in a cold day.

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(1) He washed himself on Monday seven days before the end of Jumada al-Akhera...This was repeated by Abdul Rahman Ibn Abu Bakr.

(2) In the Nizhat al-Nawazer (The Picnic of Eyes),
it is said that Ali Ibn Talib, for whom may Allah's good pleasure is praued is prayed, washed him. This is not confirmed.The right is that his wife Asmaa washed him.

(3) Read al-Tabaqat (Strata) of Ibn sa'ad (Abu Bakr).

Also, he washed in a cold day. For this, it is certain that the reason for his demise was the effect of cold; not of poison, which was said by people, was put in his soup. The alleged poison incident took place a year before his demise. He was buried at the same night in which he died..

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, performed prayers on him. He repeated «Allah Akbar»- God is great, four times at the Masjed of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, between the tomb and the pulpit. His son Abdul-Rahman went into his tomb alongside Omar, Othman and Talha. His head was placed close to the two shoulders of the prophet, to whom May Allah's Blessings and peace be granted. And they made his tomb very close to the tomb of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. And his tomb was made flat like the tomb of the prophet.

Aiysha and other women cried on him. Omar ordered them to stop crying. They refused to obey Omar's order. He, then, told Hisham Ibn al-Walid «get in and take the daughter of Abi Quhafa out. He (Hisham) took Omm Farwa Bint Abi Quhafa, the sister of Abu Bakr. Omar lashed her and then cry was over when they (the women) heard that. The last words he uttered were: «O, Allah... May you let me die as Moslem and let me be one of the good believers».

Aiysha, for whom may Allah's good pleasure is prayed, was nursing him at the time of his sickness.

Abu Bakr consults his companions on Omar

Abu Bakr chose Omar Ibn al-Khattab for the caliphate after him. He did so while he was sick. And when he wanted to appoint him, he called Abdul Rahman Ibn Ouf. Then, he said: Tell me about Omar. He replied: O, the caliph of the Messenger of Allah: «He (I swear by Allah) is better than you think about him as a man but he is tough».

Abu Bakr said: It is because he does see me tender. If it was up to him he would leave too much from what he has. So, O, Aba Muhammed, I looked at him and I found that if I was angry with the man for anything, he let me see satisfaction with him; and if I was lenient with him, I found myself too tough on him... Do not mention this... O, Aba Muhammed... Do not mention anything from what I have told you... He replied: Yes. Then, he called Othman Ibn Affan. He said: Aba Abdullah... Tell me about Omar... He replied: You are more knowledgeable than me on him. Abu Bakr said: Tell me about him... O, Aba Abdul-Rahman... He replied: I swear by Allah that his interior is better than his exterior... There is no one among us like him.

Abu Bakr said: Aba Abdullah, O; do not mention anything from what I have told you.

He said: I do... Abu Bakr told him: If I left him I would not leave you... And I don't know he may leave it... And the better for him is not to ignore anything from your affairs...

I would rather want if I were free from your affairs and if I were in the past one of those who were your predecessors... O ... Aba Abdullah do not mention anything from what I told you on Omar... And do not mention anything from what I called you for...

Then, Talha Ibn Obaidullah entered and told Abu Bakr: You have appointed Omar as caliph... And you have seen what the people saw and suffered from him while he was with you. How it will be if he remained alone with them... You will meet your God. And He will ask you about your people and subjects? Abu Bakr said: (He was lying)...Help me sit up...

They helped him... He said to Talha: «Do you separate me by Allah or you do frighten me by Allah... If I met Allah my God and asked me I would say: «I left for your people the best of your people».

(Abu Bakr stood at the door of his home while Asma'a Bint O'mais was holding him with her tattooed hands. He addressed the people:.

«Do you satisfy with whom I appoint to be caliph after me. I swear by Allah, I haven't spared consultation, nor I appointed a relative... I chose Omar Ibn al-Khattab... Listen to him and obey him».

They said: «We shall listen and obey»!.

Al-Waqidi said: Abu Bakr called Othman alone and told him «write»: «In the Name of Allah the Merciful, Most compassionate... This is what Abu Bakr Ibn Abi Quhafa recommended to Moslems... So, then he fainted... And Othman left him... Othman wrote by himself: «So, I appoint Omar Ibn al-Khattab as my successor, caliph... And he is the best for you among your folks»...

Then, Abu Bakr restored consiousness; and he said: «Read what you did write».

Othman read and Abu Bakr said Allah Akbar (Allah is Great) and added:

«I see that you felt afraid the people would be at loggerheads with each other if I died in this case».

He replied: «Yes»... Abu Bakr said: «May Allah reward you good for Islam and its people».

Abu Bakr approved what Othman wrote...

Abu Bakr, for whom may Allah's good plesaure is prayed, saw and believed that Omar Ibn al-Khattab was the best one to be in charge of the caliphate after him... In fact, he was so..

Abu Bakr's recommendation

To Omar Ibn al-Khattab

Abu Bakr, then, summoned Omar and said: «I have chosen you as caliph over the companions of the Messenger of Allah, to Whom may Allah's blessings and peace be granted», and he recommended him to cling fast to faith in Allah. Abu Bakr, for whom may Allah's good pleasure is prayed, added:

«O, Omar.. Allah has a right at night that He does not accept on day; and He has a right on day that does not accept at night.

He does not accept Nafela (Further good act) except after doing duty... Did not you see Omar that the weights[1] of those people have become heavy on the Day of Judgement by pursuing the right path; and its heaviness for them; and the right to a balance in which tomorrow nothing will be placed except right and heavy.

Didn't you see Omar that the weights of those people whose weights had become light on the Day of Judgement by pursuing the evil path and for its lightness on them; and the right to a balance in which nothing will be placed except evil and its light weight?

Didn't you see Omar that the verses of prosperity were revealed with the verses of adversity; and the verses of adversity were revealed with the

(1) His name is Iyas Ibn Abd Yalil. The cause which prompted Abu Bakr to burn him is that he came to him and said «give me weapons by which I fight the apostates...He gave him weapons and ordered him to do «something»; but he broke the orders and he stayed at al-Jwa'a and sent Nujba Ibn Abi al-Maitha'a from Bani al-Sharid and ordered him to raid Moslems. Then, he raided Moslems in Salim. Amer and Hwazen, Abu Bakr knew the news and he sent a massage to Turifa Ibn Hajez and ordered him to mobilize people and march towards him. And he sent to him Abdullah Ibn Qais al-Jasi as supporter. Then, they went to him and asked for him. He ran away. Then, they found him at al-Jawa'a. They fought and he killed Nujba and al-Fuja'a fled. Turifa followed him and took him captive. Then, he sent him to Abu Bakr. When he came, Abu Bakr ordered that fire be set on at oratory of Medina, then he threw him tied into it, this for which Abu Bakr felt penitent and he wanted if he would killed or released.

verses of prosperity. This is to make the believer wishing and fearing simultaneously; not to have a wish for which he beseeches Allah, Be He exalted, despite it is non of his right to have; nor to fear to an extent that he throws himself into bad situations?

Didn't you see Omar that Allah, Be He exalted had montioned the people of the hell by their worst acts? If I mentioned them I would say: «I hope that I will not be one of them. But if the people of paradise were mentioned by their best acts because He forgave their guilts, I would say what a big difference is between their acts and mine!!! If you kept my recommendation by heart there would not be any absent more loveable than any present one (any dead) more loveable than any (alive person). I am not a miracle».

Ali's speech at Abu Bakr's eulogy

When Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, heard about Abu Bakr's demise, he hurried crying. Then, he stood at the door steps saying: May Allah hath mercy upon you... Abu Bakr-you, I swear by Allah, were the first man among the people, who embraced Islam; and the best of them in faith; and the most adherent in conviction; and the richest among them; and the most capable of keeping by heart the Messenger of Allah's sayings, to whom may Allah's Blessings and peace be granted; and the most compassionate sympathizer with Islam; and the strongest protector of its people; and the closest in morality to the Messenger of Allah; and the closest to Him in favour, rightness and silence. May Allah reward you for Islam; for the Messenger of Allah and for all the Moslems good.

Thou believed the Messenger of Allah when people belied Him; and thou commiserated Him when they denied Him; and you stood with Him when they forsake Him. And Allah called you «Seddeq» in His Holy Book (Qur'an). He said: (And who has brought about truth and who believed Him)... He means Mohammed and you.

You, I swear by Allah were a fortress for Islam, and a war against unbelievers. You have never lost your reason and your insight never weakened. You have never been coward; you have been like a mountain unshakable by storms and unmoved by thunderbolts. You have been as the Messenger of Allah, to whom may Allah's Blessings and peace be granted, weak in your body, strong by your faith, humble in yourself, great with Allah, honourable on land, and glorious for believers. Nobody has ambition or bias to you; the weak is trong and the strong is weak for you, till you take back the right from the strong to return it to the weak. May Allah not deny us your reward, and may He guide us through the right path».

The speech of his daughter Aiysha

at his eulogy

«O, father... May Allah hath mercy upon thee. And may Allah reward you for your good endeavours... Thou were shunning universe as you remained away from daily joys, and thou were clinging to the Day of Judgement as you remained committed to good acts. And though the greatest calamity after the Messenger of Allah, to whom may Allah's Blessings and peace be granted; was yours; and the biggest event after him was your demise, Allah, to whom belong glory and might, hath promised us a good compensation for patience at your loss.

And I get patience from Allah's reward for you. I get help from prayers for you. May Allah's peace be upon you. Farewell, I say, not for your life; not for your demise which is Allah's will».

Abu Bakr's confession

Abu Bakr said: «I don't feel sorrowful in the universe except for three things I did and wanted if I had forsaken; and three things I didn't do and wanted if I had done; and three things I wanted if I had asked the Messenger of Allah, to whom may Allah's Blessings and peace be granted, about them...

As for the three things I wanted if I had forsaken, I wanted if I hadn't uncovered Fatima's home even if they closed it during war; and I wanted if I hadn't burnt al-Fujaa' al-Sullama and killed him or released... And I wished if I had left the matter on the day of Saqifat Bani Sa'da to one of the two men (He means Omar and Abu Obaida) and one of them was a commander and I was a minister.

Concerning the three things that I forsake and I wished if I had done do are; That I killed al-Ashaath Ibn Qias when I brought him as a prisoner of war. I think he doesn't do any good, he does every bad and evil and helps every bad man for doing evil; and that when I ordered Khalid Ibn al-Walid to march towards the apostates I would have stayed at Ze al-Qessa;

and if the Moslems emeged victorious it was a well doing; but if they were defeated I would have met the needs of the combatants and helped them by supplies; and that I, as ordered Khalid Ibn al-Walid to al-Sham, I should have ordered Omar Ibn al-Khattab to Iraq and I would have extended all my hands for the sake of Allah.

Then he extended his two hands.

I wished if I had asked the Messenger of Allah, to whom may Allah's Blessings and peace be granted, for whom is this command without any dispute by anyone. I wished if I had asked him do the supporters (al-Ansar) have a share in this matter. And I wished if I had asked him about the inheritance of the neice and the aunt... I still have this desire.

Abu Bakr's job and his house during the caliphate period

Abu Bakr was trader before his work in the affairs of Moslems, and his house was at al-Sunnh with his wife Habiba (al-Sunnh is a suburb of Medina). Then he moved to Medina six months after he got the pledge of allegiance.

He used to walk to Medina and sometimes he was going to Medina on horse-back dressing a long gown with a wrapper. And he used to pray as Imam with people. Then he returns to al-Sunnh after al-Isha'a (Night prayers).

When he is there he prays with people as Imam and when is not there, Omar Ibn al-Khattab used to be the Imam. He (Abu Bakr) was staying on day in al-Sunnh, particularly on Fridays, where he dyes his hair and his beard, then he gathers people. He was trader going to souq (market) everyday to sell and to purchase. He also had sheep which he used to be their shepherd sometimes, and send them with other shepherds other times. He also used to milk femal-sheep for people. When he was given the pledge of allegiance for him as a caliph, a bond-maid from the quarter told him: «Now you will not milk our sheep»... Abu Bakr heard her and said: «Yes... I vow, I will kilk for you; and I hope this will not change me and will not change a morality I used to have». So, he continued to milk for them.

Then, Abu Bakr thought about his condition... He said: «No.. I swear by Allah.. Trade does not mend the people's affairs. Nothing will mend them except giving all time to them and considering their affairs. And there must be a thing for mending my family»... Thus, he quit trade and spend from the Moslems treasury which mends him and which mends his family day by day; and he performed pilgrimage and Omra (Minor pilgrimage). They allocated 6000 dirhams for him each year. When he was dying, he said: «Return what we have of the Moslems funds... I don't have the right to this money anymore; and my land which is in the so-and-so place is for

Moslems and from their money». He paid them to Omar and he also paid a camel, a servant man and a velvet piece worthy of five dirhams. Omar said: «He has made his successor tired».

They counted what he had spent on his family from Bait el-Mal (Moslems treasury). They found it 8000 dirhams during his caliphate. He used to distribute alms tothe have-nots and for equipping the armies. He also distributed the war loats to people when they arrive, right, or the following morning. He had no ercorts or guards to protect him and he used to consult Omar Ibn al-Khattab.

Moslems Bait el-Mal (Treasury)

Abu Bakr al-Seddeq, to whom may Allah's good pleasure is prayed, had a Bait Mal in al-Sunnh, which is known, without any guard. He was told: O... Caliph of the Messenger of Allah!! Why don't you appoint a guard for Bait el-Mal?

He replied: There is no reason for fear!? They said: Why? He said: It has a lock. He used to give all money in it till it becomes empty. When Abu Bakr moved to Medina. He moved it too. He made Bait el-Mal at the house in which he stayed. He used to give equal share to each bondsman and free man, the male and the female, the young and the old on the equal footing.

When he died and was buried, Omar Ibn al-Khattab called the caretakers (trustees) and entered with them to Bait el-Mal alongside Abdul Rahman Ibn Ouf, Othman Ibn Affan and others. They entered Bait el-Mal and they found no Dinar or Dirham... They said: May Allah have Mercy on Abu Bakr. In Medina, there was a weighing-man (since the era of the Messenger of Allah)... He used to weigh what Abu Bakr had. He was asked: «How much money Abu Bakr received? He replied: Two hundred thousand...

Abu Bakr's pilgrimage

Abu Bakr told Omar Ibn al-Khattab to perform pilgrimage in the year 11th of Hijra. Then, he performed (Omar) minor pilgrimage in Rajab in the year 12th of Hijra. Later, he returned to Medina. When time was due for pilgrimage in the year 12th of Hijra, Abu Bakr performed pilgrimage with Moslems and he appointed Othman Ibn Affan as acting caliph in Medina.

Qu'ran's collection

Abu Bakr was the most knowlegeable among the companions on Qu'ran because the Messenger of Allah, to whom may Allah's Blessings and peace be granted, made him the Imam in the presence of al-Sahaba (companions) saying: «The man of the folks is the most knowlegeable of Qu'ran- the Book of Allah).

And he also said: «A folk among whom is Abu Bakr should not be advanced by any other man; but by Abu Bakr himself».

And when he witnessed that many great companions were killed in al-Yamama, he ordered that Qu'ran be collected by men, through their memorization, on palm branches stripped of their leaves and on skin. And he left that written with Hafssa Bin (daughter of Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, the wife of the Messenger of Allah, to whom may Allah's Blessing and peace be granted..[1].

Al-Bukhari reported that Zaid Ibn Thabet had said: «Abu Bakr sent to me at al-Yamama people's killing day while he was accompanied by Omar. He told me: Omar came to me and said: Many people were killed on al-Yamama Day (Battle) and I fear that the Qu'ran reciters (readers) might be killed too and that much of the Qu'ran might be lost if if was not collected... I see that the Qu'ran should be collected.

Abu Bakr said: I told Omar: How can I do a thing that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, didn't?

Omar replied: It is, I swear by Allah, good. Omar continued to repeat his idea till Allah guided me and opened my heart to it, so, I saw what Omar did...

Zaid said: And Omar there is sitting with no talk.

Abu Bakr said: You are a reasonable young man. We do not accuse

(1) The holy Quran was collected during the era of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, by four Moslems all of them from al-Ansar: Obbai Ibn ka'ab, Mu'az Ibn Jabal, Zaid Ibn Thabet and Abu Zaid -Reported by al-Bukhari.

you. You used to write the revelation for the Messenger of Allah, tow hom may Allah's Blessings and peace be granted... So, recite the Qu'ran and collect it. I swear by Allah if the moving of a mountain was my mission it might be no heavier than the collection of Qu'ran... I said: How dare you do something that the Messenger of allah, to whom may Allah's Blessings and peace be granted, didn't? Abu Bakr said: «It is, I swear by Allah, good... I continued to repeat it till Allah guided me and opened my heart to it. So, I saw what Abu Bakr and Omar did. I started to collect Qu'ran from the scrolls, palm branches stripped from leaves and from the hearts of men. I found from Al-Tauba Sura two verses with Khuzaïma Ibn Thabet that I did not find with others (Indeed hath come unto you an Apostle from among yourselves; grievious to him is your falling into distress (he is) solicitious regarding your welfare towards the faithful (he is) compassionate (and) merficul... etc...

The sheets on which Qu'ran was put down remained with Abu Bakr till his demise. Then, Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, kept Quran till his demise. Later, Hafssa Bint (daughter) of Omar, for whom may Allah's good pleasure is prayed, kept the Quran.

His judges, writers and rulers

When Abu Bakr took over as Caliph, Abu Obaida said to him I'll undertake the task of Bait el-Mal (Treasury) and Omar told him: I'll undertake the judiciary. Omar stayed for two years without receiving even two men.

Ali Ibn Abi Taleb, Zaid Ibn Thabet and Othman Ibn Affan wrote for him.

His ruler in Mecca was (Attab Ibn Asid)... Attab embraced Islam on the Fath Day (Conquest of Mecca). The Messenger of Allah, to whom May Allah's Blessings and peace be granted appointed him as ruler of Mecca when he left it after the conquest. When the prophet appointed him he was only 20-year old. It is said he died on the same day of Abu Bakr's demise. He was a righteous and good man.

Othman Ibn Abi Al-Ass was the ruler of Taif. He was appointed by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, He was also reappointed by Abu Baker in Taif and later by Omar Ibn al-Khatab, for both of whom may Allah's good pleasure is prayed.

Nine prophetic traditions were narrated by him from the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Moslem reported three of them. Omar appointed him as ruler of Oman and Bahrain. Later he stayed in Basra. He died during the caliphate of Mou'awiya...

In Sana'a, the ruler was (Al-Muhajir Ibn Abi Ommaya) who is the brother of Omm Salama, Mother of Believers. He was known for his fight against the apostates in Yemen. The news of such a fight were mentioned above...

In Hadramot, there ruled (Zaid Ibn Labid al-Ansari). He stayed with the Messenger of Allah in Mecca till he immigrated with Him. He was called the immigrant-al-Ansari. He took part in al-A'qaba, Bar and Ohud Battles as well as in al-Khandakh (the Trench) Battle alongside the Messenger of Allah. The prophet, to whom may Allah's Blessings and peace be granted, also appointed him as ruler of Hadramot.

In Khulan[1], Ya'ala Ibn Ommaya ruled. He was also named Ya'ala Ibn Menia, who was his mother. He became Moslem on the day of Mecca conquest. He participated in Hunin, Taif and Tabouk Battle with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He narrated some 28 prophetic traditions for the Messenger of Allah.

Al-Bukhari and Moslem agreed on three of them. He was killed in Suffin in the 37th year of Hijra. And Abu Musa al-Asha'ari was appointed ruler of Zabid and Rema'a[2]. He visited the Messenger of Allah in Mecca before immigration to Medina and he became Moslem there. Later, he immigrated to Habasha (Ethiopia). Then, he immigrated to the Messenger of Allah alongside the two-ship people after Khaibar conquest. He got shares of the loots from there. And no body got such a share while absent except him. He had a nice voice. The Messenger of Allah appointed him as ruler of Zabid, Ader and the Yemeni coast.

He narrated some 360 prophetic traditions which al-Bukhari and Moslem agreed only on 50; whereas al-Bukhari approved other 15 traditions separately. He died in Mecca; and said in Kuffah in 50 Hijra, at 63.

Mu'az Ibn Jabal was appointed ruler of al-Janad. He was jurist, righteous and good man. He became Moslem at 18 alongside seventy people of al-Ansar. Then, he took part in Badr, Ohud, al-Khandak and al-Mashahed with the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

He narrated some 157 prophetic traditions of which only two were agreed upon by al-Bukhari and Moslem; and al-Bukhari agreed on three of them separately; whereas Moslem only agreed on one, separately.

He died at the plague of A'mwas, al-Sham, in 18 Hijra, at 33. He was one of the collectors of the Holy Qu'ran during the Messenger of Allah's era.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent him to Yemen to preach Islam and its jurisdiction. He also was one of those Muftis (giving religious and Sharia' judgments on various matters during the era of the Messenger of Allah, to whom may Allah's Blessings and peace be granted).

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(1) Khulan is a district in Yemem.

(2) Zabid is a valley in Yemen and Rema'a is another place in Yemen. It is said that it is a mountain there.

In Bahrain, Al-A'la'a Ibn al-Hadrami was appointed ruler by the prophet, to whom may Allah's Blessings and peace be granted. When the prophet died, Abu Bakr and later, Omar, for both of whom may Allah's good pleasure is prayed, reappointed him. He died in 14 Hijra as he was ruler of Bahrain. His supplication was well-responded and he showed a miracle by making his army walk into the sea thanks to his supplication. He also had a great effect on the fight against the people of apostasy in Bahrain as mentioned above. He also sent Jarir Ibn Abdullah to Najran. Jarir narrated some 100 prophetic traditions of while onlh eight were agreed upon by al-Bukhari and Moslem; where as al-Bukhari sperately agreed on one tradition; and Moslem seperately agreed on six.

He visited the Messenger of Allah's Blessings and peace be granted, in 10 Hijra, in Ramadan, and gave Him the pledge of allegiance and also embraced Islam. Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed,said: «Jarir is the Yusuf of this nation» for his smartness. He was handsome and tall. He could stand tall to reach a camel's hump. He used to dye his beard with Saffron at night and to wash it in the morning. He left for the Peninsula and its outskirts during the caliphate of Ali Ibn Abi Taleb and Mou'awiya. He stayed there till his death in 54 Hijra. He sent Abdullah Ibn Thawb to Jarash[1]. Abdullah Ibn Thawb Abu Moslem al-Khulani was one of the great disciples. He was rightesous and hermit with many virtues. He embraced Islam before the demise of the Messinger of Allah, to whom may Allah's Blessings and peace be granted.

Abu al-Aswad Ibn Qais Ibn Ze-al-Khemar, who pretended prophecy in Yemen sent to Abu Moslem to visit him. When he arrived al-Aswad asked him: Do You acknowlegde that I am a Prophet? He replied: What I am listening to? He said: Do you acknowledge that Mohammed is the Messenger of Allah?

He said: Yes.

He repeated the same questions several times. Abu Moslem's replies remained the same and kept on the first reply to al-Aswad's questions.

He, then ordered that he be thrown in a big fire; but it did not harm him. Then, he was told to exile him lest he damages what he had done; and lest his followers change their mind. He ordered his exile and asked him to

(1) Jarash is a district in Yemen to the destination of Mecce.

depart. He (Abu Moslem) went to Medina as the Messenger of Allah, to whom may Allah's Blessings and peace be granted, died and had already chosen Abu Bakr as Caliph. He dismounted his camel at the gate of al-Masjed and went to pray. When Omar Ibn al-Khattab saw him he approached him; he asked him: From where are you? He replied: From Yemen. He said: What did the man whom the liar burnt him with fire do? He said: That is Abdullah Ibn Thawb.

He said: In the name of Allah, I appeal to you to tell me: Is it you? He said: I swear by Allah... Yes!!

Omar hugged him and cried. Then he took him with him till he let him sit between him and Abu Bakr, for whom may Allah's good pleasure is prayed. He added: Praise be to Allah Who hath not taken my soul till I see one of Mohammed's people is being done unto him as they did unto Ibrahim, the intimate Messenger of Allah, to whom may Allah's Blessings and peace be granted- (The Lion of the Forest).

Ayyad Ibn Ghanam was sent to al-Jandal. Ayyad became Moslem before al-Hudaibieh Agreement and he witnessed that agreement. He was righteous and generous. He was called «the Food of procession». He used to feed people. And if they (the people) run out of food. He used to slay his camel for them. He died in al-Sham in 20 Hijra at 60.

In al-Sham there were Abu Obaida Ibn al-Jarrah and Sharhabil Ibn al-Husna. Sharhabil became Moslem alongside his two brothers Junada and Jaber early in the Islamic call. They immigrated to al-Habasha then to Medina.

He died in the plague of A'mwas in 18 Hijra at 67. He and Abu Obaida were hit on the same day.

In al-Sham also were Amre Ibn al-Ass and Yazid Ibn Abi Sufian. Yazid was called Yazid the Good. He embraced Islam on the Day of Mecca conquest. He witnessed Hunin Battle. The Messenger of Allah, to whom May Allah's Blessings and peace be granted, granted him 100 camels and 40 O'qia (ounces).

When he appointed Omar as Caliph, he made him ruler of Palestine and its surrounding. He died in the plague of A'mwas in 18 Hijra.

Abu Bakr's Ring

Abu Bakr inscribed «Yes the potent is Allah» on his Ring.

Wisdoms of Abu Bakr and his sayings

(1) Do not fear death, life shall be granted to you.

(2) If you consulted tell truth you will be told true advice... And do not keep secrets from the one whom you consult, therefore you will be harmed by yourself.

(3) If a good act went away from you, you should catch it up. And if it caught you up, you should go faster than it.

(4) Four qualities if they were possessed by someone he would be one of the best men of Allah:

He who felt happy for the penitent; he who besought forgiveness for the guilty; he who supplicated for someone's welfare; and he who helped the benificent.

(5) Mend yourself, people shall be good for you.

(6) The best of the best is piety, and the most foolish of the foolish is dissoluteness; the truest of the truth is faithfulness; and the worst lie is betrayal.

(7) The strongest to me is the weak till I regain for him his right; and the weakest to me is the strong till I take back right from him.

(8) Allah hath coupled His promise with His warning so that Man shall be wishing and fearing.

(9) Allah sees your interior like He sees your appearance.

(10) The man if he (she) felt self-conceit for some universal decor (toilet), Allah, Be He exalted, detested him/ her till he/she leaves that decor.

(11) On you there are eyes from Allah that see you.

(12) Too much talk forgets each other.

(13) He whom Allah didn't guide to the right path was aberrant. And he whom Allah didn't get recovered is afflicted. And he whom Allah didn't help is defeated. And he whom Allah guided to the right path was rightly guided. And he whom Allah didn't lead to the right path was aberrant.

(14) Three things that a person possessed were against him: Tyranny, breach of promise and deception.

(15) It is the right of a balance that right is placed in it to be heavy, and the right of a balance that evil is placed in it to be light.

(16) The best habits for you are the most detested for you.

(17) A folk that gave decision-making to a woman shall be humiliated.

(18) May Allah hath mercy on a man who helped his brother by himself.

(19) Favour doing protects man from bad suffering.

(20) Ther is no good in a good followed by blazing fire, and there is no evil in an evil followed by paradise.

(21) No religion for those who have no faith; and no reward for those who do not consider, and no act without intent.

(22) Your say shall not be nonsense in pardoning or in punishment.

(23) I wish I were a tree to be backed then to be eaten.

(24) With commiseration there is no calamity.

(25) Death is easier than what comes after and it is more severe that what comes before.

(26) «This is the thing that led me to what I am in».

(27) A man told Abu Bakr, for whom may Allah's good pleasure is prayed: «I swear by Allah, I'll curse you many times that will go with you to the grave».

He answered: «They will go with you not with me».

These are some of the sayings of Abu Bakr al-Seddeq, for whom may Allah's good pleasure is prayed, that we got. We got them despite the fact that he was talking, less and worshipping more. He was also known for his long silence...

Only 42 prophetic traditions were narrated by him though he was a close companion for a long period with the Messenger of Allah, to Whom may allah's Blessings and peace begranted.

I believe that he was holding his tongue, silent and precautious. He used to say «This is the thing that led me to what I am in».

Do those who prefer speech to silence will take a telling lesson from this?

A conclusion of the life of Khalid Ibn al-Walid

«The sword of Allah»

Khalid Ibn al-Walid Ibn Abdullah Ibn Amre Ibn Makhzoum, Abu Sulaiman; or as it is said «Abu al-Walid». His mother is Lubaba al-Sughra. She is the daughter of al-Harith Ibn Hazan al-Hilalieh, who is the sister of Maimouna Bin al-Harith, the wife of the Messenger of Allah and also the sister of Lubaba al-Khubra, the wife of al-Abbas Ibn Abdul Muttaleb,the uncle of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He is the cousin of the children of al-Abbas Ibn Abdul Muttaleb, sons of Lubaba al-Kubra.

Khalid is the well-known hero and the remarkable equestrian. He was the one who led the great conquests and the numerous raids. In brief, he is the most famous conqueror in Islam. Khalid Ibn al-Walid, for whom may Allah's good pleasure is prayed, was one of the pre-Islam's Quraish noblemen. He was in charge of raid affairs and equestrians. And he also was in charge of the dome-tent in which they (in the pre-Islam era were gathering the army's equipment. As for the equestrians of Qureish he was the commander leading them and taking the vanguard position during battles and raids.

He fought Moslems in Ohud Battle before he embraces Islam. When the shooters broke the orders of the Messenger of Allah and left their positions for obtaining the loots, and as Khalid saw that the Mount was empty because of the departure of the shooters, he attacked Moslems from their backfront by equestrians and A'krma Ibn Abi Jahl followed him. Some chaos took place; but the Qureish unbelievers did not reap the fruits of their victory. They did not try to attack Medina; but they went back to Mecca.

Khalid also was one of those who fought Moslems alongside Amre Ibn al-Ass at al-Khandak Battle; and he was the commander of Qureish equestrians at al-Hudaibieh.

His conversion into Islam

The news of Khalid's conversion into Islam spread as Amre Ibn al-Ass

returned from al-Habasha after meeting al-Najashi. He met Khalid Ibn al-Walid coming from Mecca. Amre Ibn al-Ass said: «I asked him: Where are you going O'... Abu Sulaiman? He replied... I vow by Allah that everything has become clear and the matter is vivid now... The man is a prophet. Go... I swear by Allah... You will be safe.

Until when we do wait?

I said: I vow I haven't come here except to become Moslem. Then we went to Medina and visited the Messenger of Allah. Khalid advanced first».

Khalid, Amre Ibn al-Ass and Othman Ibn Talha al-A'bdari visited the Messenger of Allah, to Whom may Allah's Blessings and peace be granted; and when he saw them he told his companions: «Mecca has thrown you with pieces of its heart»... This is for their high position in Qureish.

Khalid Ibn al-Walid said: When Allah, to Whom belong glory and might, willed for me all good, he implanted Islam within my heart and brought my reason back to me. I said that all these places have witnessed for Mohammed, to Whom may Allah's Blessings and peace be granted; in a place which I do not belong to; and that Mohammed is emerging rightly. When he came for Omra (minor pilgrimage, I was absent and I didn't witness his entry. My brother al-Walid Ibn al-Walid entered with him. He asked for me but he didn't find me. Then, he wrote to me a letter in which he said:

«In the Nae of Allah, the Most Gracious, Most Merciful... verily I haven't see more amazing than your wrong opinion on Islam.

And I don't see more amazing than leashing your brain by yourself. Can Islam be ignored by anyone?

The Messenger of Allah, to Whom may Allah's Blessings and peace be granted, asked me about you... H said where is Khalid?

I said: Allah wil bring him. He said: It is not him who ignores Islam. If he combined his spite with Moslems against the polytheists it would be better for him and we would place him before others. O',my brother put right what has been a wrong doing and follow the good».

When I received his letter I felt myself able to get out; and my desire for Islam grew stronger; and the saying of the Messenger of Allah pleased me. I saw a dream in which I was in a narrow and waste country. Then I went out to an extensive country. When I intended to go out to Medina, I

saw Safwan Ibn Omayya. I said: O'... Abu Wahb!!! Don't you see that Mohammed came as a Messenger for the Arabians and for non-Arabians as well? If we followed him, his honour will be ours!

He said: Even if nobody remains but me I will never follow him.

I said this is a man whose brother and father were killed at Badr Battle. Then, I met A'krama Ibn Abi Jahl. I told him what I had said to Safwan and he answered the same answer given by Safwan. I said to him: Keep what I told you in secret... He said: I don't recall it!

Later, I saw Othman Ibn Talha al-Hujli. I murmured this is my friend... I had the intention to tell him. Then, I remembered the killing of his father Talha and his uncle Othman as well as his four brothers: Masafe', al-Jilas, al-Harith and Kelab.

All of them were killed in Ohud Battle. I didn't mention to him the matter. Then, I told him: «We are like a fox in its den if «guilts» of water were poured on it; would go out. Then, I said to him what I said to Safwan and A'krama. He replied me speedily and promised if he reached before me he would stay at a place so-and-so... And if I reached before him, I would wait for him early at dawn, we met and went to al-Hedda (which is the name of a place. We met Amre Ibn al-Ass there. He said «You are welcome». We replied «You are welcome too»... He asked: Where are you going? We said: We'r going to become Moslems. He said: «This is my aim too».

They arrived in Medina. Khalid said: «I dressed myself the best clothes; then I went to the Messenger of Allah, to Whom may Allah's Blessings and peace be granted. I met my brother there. He said: Hurry up!! The Messenger of Allah, to Whom may Allah's Blessings and peace be granted, was very pleased for your coming. He is awaiting you. We walked quickly and I looked at him. The Messenger of Allah, to Whom may Allah's Blessings and peace be granted, was smiling. We stood by him. I saluted him by hailing him as a Prophet. He reciprocated us the salute with a shining face. I said: I acknowledge that there is no God but Allah and that you are the Messenger of Allah. H said: Praise be to Allah; Who guided you into the right path. I was sure that you have a brain which I hoped would not lead you except to the good». I said: O'... Messenger of Allah... May you supplicate for me so that Allah would forgive me for those guilts that I committed against you... He, the Prophet, to Whom may Allah's Blessings and peace begranted, said: «Islam abolishes what was before it».

Othman Ibn Talha Amre came closer and expressed their faith in Islam; and they became Muslims. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, did describe Khalid as a man of reason, as we read above.

Khalid as we said was one of the distinguished men. He was the bravest, most knowledgeable in the arts of war in Qureish. He was an intrepid equestrian, who does not fear death and cannot be frightened by the many armies, though he failed in fighting the Messenger of Allah.

He couldn't make use of his courage and equestrian did not benefit him. For this, he saw himself capable but vis-a-vis the Messenger of Allah, to whom may Allah's Blessings and peace be granted, he confessed that he was unable to do anything. What can Khalid and his ilks do vis-a-vis the Messenger of Allah, to whom may Allah's Blessings and peace be granted, whom Allah far is He above having the partners they ascribe to him, supplies with the exterior and interior powers and who shows the fantastic miracles which exceed the heroic acts of heroes and the courage of the courageous as well the knowledge of all people and whom Allah giveth good omen on victory and decisive conquest (Fath)?.

What, then, can he do as he sees the spread of Islam and the embracing by people of the religion of Allah collectively.

He found himself alone like Amre Ibn al- Ass incapable of doing any thing. So, The Messenger of Allah knew men and their abilities. Therefore, he besought Allah the Almighty to guide Khalid to Islam and to turn his spite to be with Moslems against polytheists.

His brother al-Walid, who embraced Islam before him, adviced him to embrace Islam. Then, advice affected him after he thought about his past attitudes. He also thought about his dignity and at last he weighed the decision on embracing Islam in penance of his bad acts ad guilts as well as for releiving his conscience and in protection of his dignity.

The Messenger of Allah insight about him was true the same as His insight was true about Omar Ibn al-Khattab.

After he embraced Islam, Kahlid defended it srongly and in an unequal manner in the hisory of the world. The companions and the nations as well witnessed this fact, particularly the nations he fought; such as Persians and Romans. The historians also acknowledged his efficiency and his rare military ability and tactics. So, the saying of the Messenger of Allah, to

whom may Allah's Blessings and peace bee granted that «he is one of Allah's swords»was true.

Sir August Moller wrote in his book entitled (The Islam) describing him: «Khalid was one of those persons whose military genius constituted all their intellectual life; such as Napoleon. He did not care for any thing except war. And he intended not to learn anything else.

This is what Khalid said about himself: «Jihad (the Holy War) preoccupied me and distanced me from learning the Qu'an».

Who Knows what Khalid might have done if he had received the military arts education, the use of different weapons, the command tactics and the offerwive and defensive plans. Or what might he done at a time in which the oganized roads were spread, the railways were installed for transporting the armies and their logistics, at a time of the telegraph, telephone, talky walky and the barbed wire as well as the chemical gases, the big cannons, the wonderful fleets, the terrific ammunition and the warplanes that shell and bomb?.

You see that through his intrinsic primitive skills, courage and Islamic thought, Khalid Ibn al-Walid led Islamic armies, though they were a few in men and equipment; which did not exceed the sword, the crossbow and the horse. He defeated two empires that dominated the world by their many and uncountable armies and ammunition as well as funds.

The two empires were the Persian and the Roman. Their armies were killed and their soldiers were running away defeated before him on the battlefield. Senior commanders were either killed or surrendered and embraced Islam. The fortified cities opened their gates and subdued to the might of faith, the truth of belief loyalty and courage in confronting the gigantic armies seeking martyrdom! Does this super courage have equal; and do those rare skills and talents that stormed nations have their equal with any commander in the world? I swear by Allah... No!.

Khalid Ibn al- Walid was the place of appreciation by Abu Bakr al-Seddeq, for whom may Allah's good pleasure is prayed. He also gained Abu Bakr's admiration.

When Persians were defeated, the caliph Abu Bakr ordered him to fight the Romans and then marched towards al- Sham leading his army soldiers who were obedient to him. He carried out orders without getting any rest. As he led the army on the other battlefield and as he conquered the

countries, fortified forts and threw terror in the hearts of enemies, Moslems captured those countries and the Roman emperor flew and paid the last respects to al- Sham... He killed the Persian commanders and other well-known Persian rulers fled.

It is wonderful that Khalid was never defeated in a battle; but victory always was scored by him!? The enemies felt afraid as they heard his name, or as his rmy approached them. For this, they took the initiative and accepted to conclude accords with him lest he surprises them in a way they never used to face.

One of the Roman commanders asked him:

Did Allah send you a sword from Heaven to fight the enemies?

Khalid embraced Islam in Safar following al- Hudaibieh. Al- Hudaibieh took place in Ze- al- Qe'dah in the sixth year of Hijra- February 628-A. D.

Khalid witnessed Mu'ta Raid. Zaid Ibn Haritha was the commander of Moslems. He fell martyr. Then, J'afar Ibn Abi Taleb took the banner and he also fell martyr. Abdullah Ibn Rwaha took the banner after him. He also fell martyr. Moslems agreed to deliver the banner to Khalid Ibn al- Walid. He took it and fought fiercely. He continued to fight till the enemies dispresed. Then, he returned to Medina with the army safely. At this raid, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, called Khalid «A sword of Allah».

Had not Khalid Ibn al- Walid managed it and worked out a retreat plan the army would have been defeated by the other great army for its small number.

Khalid also witnessed the conquest of Mecca and Hunin Battle. In the latter battle (Hunin) he killed a woman. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, ordered him not to kill women, children and the hirelings.

Al- Bukhari narrated that Khalid had said: «Nine swords were broken in Mu'ta Battle in my hand, but only the Yemeni sword remaind sound».

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, appointed him as commander and head of the equestrians. He used to be in the vanguard place. He participated in Mecca conquest and showed well doing. The Prophet also sent him to «al- Izza», which is an «idol», and he demolished it. He said: O'-al- Izza, I disbelieve in you; to thee belongs

neither glory nor might. I have seen Allah hath humilated thee. After Khalid demolished «al- Izza» idol. He returned to the Messenger of Allah. He asked him: Did you demolish it? He said: Yes. He told him: Did you see anything? He replied: «No».

The Prophet, to whom may Allah's Blessings and peace be granted, said: You did not demolish it. Return there and demolish it. Khalid returned angry and when he reached there he took his sword, but a naked black woman went out before him. The idol's servant called her. Khalid said: «I felt my back trembling». The idol's servant said in a loud voice:

O'- Al- Izza, verily be strong do not lie; Al- Izza throw the mask and be ready.

O'- Al- Izza if you don't kill Khalid today; you will be guilty and unbelievable!!!.

Khalid marched towards her and hit her cutting her into two halves. He returned to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and told him. He said: «Yes... That was al- Izza. It will never be worshipped in your country».

Then, Khalid said: «O', the Messenger of Allah, Praise be to Allah who honoured us by you and saved us from jeopardy. I saw my father, who was going to al- Izza with a hundred camels and sheep to slaughter them for al-Qera (Idol named al- Qera) and he used to stay by it; then he leaves back to us very glad. I, later, considered the situtation of my father when he died and the opinion by which he used to live. How was he cheated to slay for a stone which does neither hear nor see nor benefit».

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «This is Allah's will. Those whom He guides into the right Path will be well- guided, and those whom He does not guide into the right Path, will be unguided and remained there».

Another example is that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent Khalid to Okaider before the conquest of Mecca, and this Okaider was the governor of Domat, in Rajab, the ninth year of Hijra. Khalid took Okaider as prisoner to the Messenger of Allah. The Messenger of Allah made a deal with him on tribute, and then allowed him to return to his country.

In 10th Hijra year, Khalid was sent by the Messenger of Allah to Bani al- Harith Ibn Ka'ab Ibn Muzhaj. Men came with him. They embraced

Islam and returned to their folks later.

Abu Bakr al- Seddeq, for whom may Allah's good pleasure in prayed, ordered him to fight Musailama, the liar and the apostates in al- Yamama.

His fight against the apostates had its great effect as mentioned above in this book.

Khalid also had remarkable effects on fighting the Romans in al- Sham and the Persians in Iraq. He was the first to get tribute from the Persians at al- Hera accord.

He conquered Damascus as he bore hair from the hairs of the Messenger of Allah in his helmet, in order to get the blessings of the Messenger of Allah and to get support for emerging victorious. So, he did it and kept on victorious.

When Khalid was dying he said:

«I have witnessed a hundred battles or so and there is no place in my body without a strike, or a stab or a scar. But, here is I am dying on my mattress as the wild as dies. Let cowards eyes slumber not». I have no other wish but to say «there is no God but Allah» and I cling to it».

Khalid was similar to Omar Ibn al- Kattab, for whom may Allah's good pleasure is prayed. He was similar to Omar in his physical features and in his moral quality.

He died during the caliphate of Omar Ibn al- Khattab in the year 21 Hijra (641-642A.D) as he was at his forties, over 40. He died in Homs and his tomb is well known and being visited all the time.

His tomb is inside a mosque located outside the wall to the northern side of Homs. Buildings are now linked to it and for the time being there is a quarter around it named (The Quarter of Khalid Ibn al- Walid).

The mosque is also called; the Masjed of Khalid Ibn al- Walid.

(Rafik Beck al- Azem said in his book «The Most famous men in Islam»: «Once, I visited it and found it deserving reverence and solemnity which attract hearts of those people who view with appreciation the value and the importance of men and who are affected by the memory of those heroes.

Khalid had got many children. All of them perished in plague. None of them remained alive.

Ayoub Ibn Salama inherited their properties in Medina.

Omar said when Khalid died:

«He left a crack in Islam; a crack that cannot be patched up. I regretted for what I had done to him».

His mother eulogized him. She said:

- You are the best of thousand thousand people.

- If men failed to emerge for action you are the most courageous; and more courageous than lion.

- You are the most generous, more generous than the flood flowing between mountains.

Khalid had miracles including the event when he gulped poison without affecting him as mentioned above. Ibn Abi al- Dunia narrated that Khaithama had said:

Khalid Ibn al- Walid brought in a wine jug. He said: I beseech thee O' Allah may Thy make it honey; then it became honey».

(May Allah have Mercy on him and may Allah give us the benefit of his memory; the memory of his life which is full of telling lessons, manhood and integrity as well as well- done practices for the sake of Allah.

With Allah's will we shall mention other wars of Khalid during the caliphate of Omar Ibn al- Khattab, in our book «Omar Ibn al- Khattab».

In this brief word, we intended to remind Moslems with the life of this hero who is well- known and famous; who recorded eternal golden pages of heroism and command in the register of history.

No doubt, Khalid's life is immortal through books and in hearts. We actually wanted to depict this outstanding character in a clear and vivid picture to be always before us as a catalyst for resolution and determination and to be a telling lesson for those who have a reason to contemplate and as a good example to be followed by our sons concerning the well- done action, bravery, patience, fidelity, integrity and clinging fast to the principle to the last moment.

By a great commander like this, Allah extended the hand of blessings and then they disseminated the monotheism and the right faith; and thanks to such a commander they defeated idolatry and polytheism and laid the foundations of justice and merit.

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Timetable of famous events

During Abu Bakr al-Seddeq's caliphate

Monday 12 Rabe' al-Awal 11th Hijra-9 June 632 A.D. -Hadith- «Al-Saqifa and the pledge of support for Abu Bakr al-Seddeq».

Wednesday 14 Rabe' al-Awal 11th H-11June 632.A.D-.

-«Sending the army of Osama Ibn Zaid». Year 11th Hijra-September 632.

-«Osman coming-back» Sha'aban 11th H.-October 632 A.D.

-«Sending armies to fight apostates» End of 11th H. -Start of 633 A.D.

-«Al-Yamama Battle» Year 11th H. -632-633 A.D.

-«Apostasy of Bahrain people» Year 12th H. -633 A.D.

-«Khalid Ibn al-Walid's march and al-Hera Accord» Safar 12th H. -633.

«Al-Thina Battle» Safar 12th H. -April 633 A.D.

-«Al-Walja Battle» Rabe' al-Awal 12th H. -May 633 A.D.

-«The blockade of alHera and handing it over» Rajab 12th H. -September 633 A.D..

-«Domat al-Jandal Battle» Sha'aban 12th H. -October 633 A.D.

-«Sending armies to Iraq» Zu-al-Qe'da 12th H. -January 634 A.D.

-«Al-Ferad Battle-Defeating Persians, Romans and Beduins» Zu-al-Hejjeh 12th H. -February 634 A.D.

-«Secret pilgrimage of Khalid» 12th H. -633-634 A.D

-«Al-Sham Raid» First half of 13th H. -March, August 634 A.D.

-«Al-Muthanna in Iraq after departure of Khalid Ibn al-Walid» Summer 13th H. -634 A.D.

-«Babel Battle» 28 Jumada al-Oula 13th H. -31 July 636 A.D.

-«Start of al-Yarmouk Battle» Jumada al-Akhera 13th H. -23 August A.D.

«Demise of Abu Bakr al-Seddeq».

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